DOCUMENT RESUME

ED 340 834 CE 059 372

AUTHOR	Draper, James A.
TITLE	Adult Education: A Focus for the Social Sciences. Series 170.
INSTITUTION	Indian Adult Education Association, New Delhi.
PUB DATE	89
NOTE	118p.
AVAILABLE FROM	Indian Adult Education Association, 17-B Indraprastha Estate, New Delhi 110002, India ($2.50).
PUB TYPE	Books (010)
EDRS PRICE	MF01/PC05 Plus Postage.
DESCRIPTORS	*Adult Education; Developing Nations; Educational Research; Foreign Countries; Higher Education; *Interdisciplinary Approach; Lifelong Learning; *Literacy Education; *Research Needs; Role of Education; *Social Sciences; Universities
IDENTIFIERS	*India

ABSTRACT

This book presents an adult educator's perspective on the social sciences and the goal and vision of adult education. Adult education is defined as a social science and as a field of practice based on a unique body of theory and knowledge. The discovery of meaning through relevant research is discussed. Various barriers that prevent people from participating in education or in society are examined. The misunderstanding that many people have about motivation is considered, especially the tendency to blame an educational program's failure to do well on the intended learner group's "lack of motivation" rather than on the program's questionable relevancy to that group. A discussion on selecting words with meaning suggests that the words and concepts used convey the values held; these in turn influence the way in which learning is organized. The point is made that perceiving learning as synonymous with living and viewing learning as a lifelong process have profound and far-reaching implications. The meaning of adult education as a social science and its similarities to other social sciences are then discussed. A discussion of agencies, in India and internationally, that apply the knowledge comprising adult education and with which adult educators cooperate and work is included, and networking with the social sciences is addressed. A discussion of the expanding role of universities in adult education includes a section on the dissemination of knowledge through extension. The need for relevant and alternative approaches to research is addressed, with some attention given to kinds of collaborative research that the social sciences may undertake. (97 references) (YLB)

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Adult Education: A Focus for the Social Sciences

James A Draper

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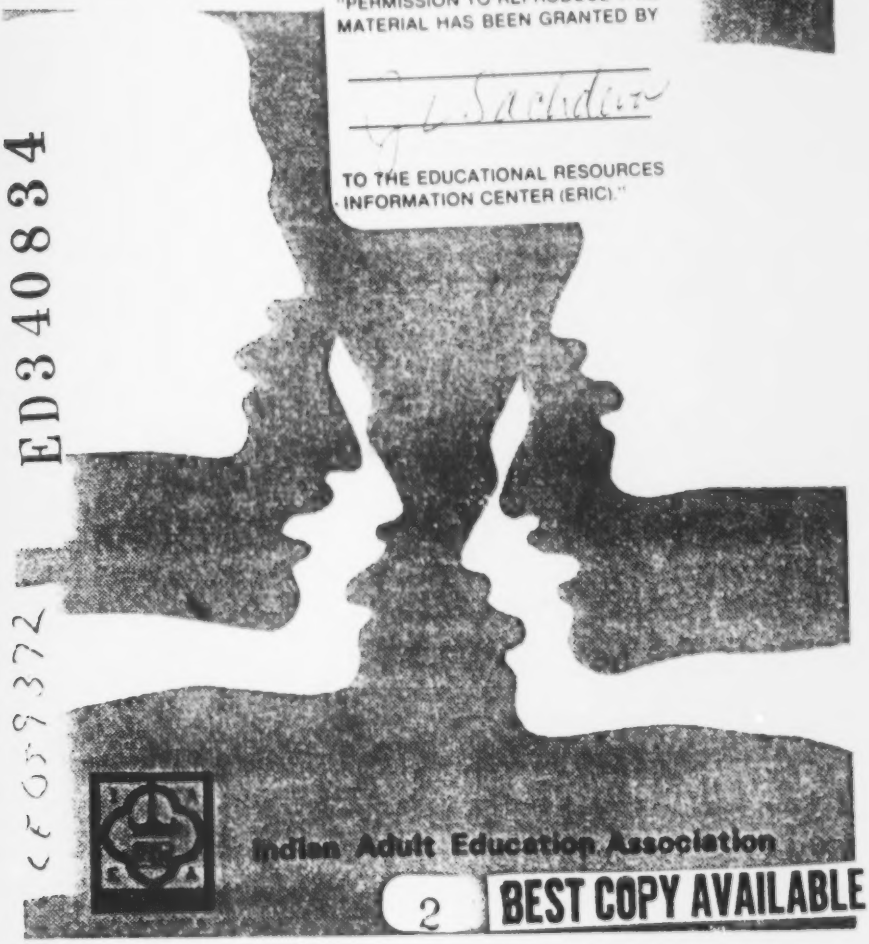

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Adult Education : A Focus for the Social Sciences

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Published by.
INDIAN ADULT EDUCATION ASSOCIATION
17-B, Indraprastha Estate,
NEW DELHI-110002

Rs. 20.00 US $ 2.50

Series 170

1989

Printed at :
Vashist Printing Press,
Bhajanpura, Delhi-110053

Acknowledgements

Over the past twenty-five years, India and its people have been one of my greatest teachers. Colleagues working in villages and urban areas, in universities and government, and brief immersions in so many Indian villages, learning to observe the wisdom of villagers and others—men, women and of course children—have filled me with much feeling and some knowledge about this immense country. Rajasthan is the land that I know best, but my teachers have also included the urban centres and rural vicinities around Calcutta, Imphal, Madras, Coimbatore, Bangalore, Hyderabad, Bombay, Pune, Indore, Lucknow, and New Delhi. It is fitting that I acknowledge, with humility, what I have taken and learned from the lives and thought of those many people with whom I have come in contact.

Many individuals to whom I am indebted could be named, but I especially want to thank Dr. Iqbal Narain and Dr. Susheela Bhan, ICSSR (Indian Council of Social Science Research) New Delhi office, and Dr. S.K. Karnik, ICSSR Western Regional Centre, for their original support of this project and eventual book. Their encouragement is most warmly appreciated. I also want to thank my long-time friend and colleague, Dr. Om P. Shrivastava for his helpful comments on the original manuscript. Finally, I wish to thank my friend, colleague and wife, Dr. Thelma Barer-Stein, for her helpful comments and encouragement.

Needless to say, the thoughts expressed in this paper are entirely those of the author and do not either reflect the thoughts or policies of the ICSSR, or the IAEA.

Note : An abridged version of this book was published in *The Indian Journal of Social Science*, Vol. 1, No. 2 (1988). The author wishes to thank the ICSSR for granting permission to re-publish the contents of the journal article.

CONTENTS

Chapter I Introduction	...	1
A Note to the Reader	...	1
The Meaning and Purpose of the Social Sciences	...	8
Chapter II Adult Education: Meaning, Assumptions and Principles	...	11
Meaning	...	11
Assumptions	...	14
Guiding Principles of Adult Education	...	17
Chapter III Discovering Meaning Through Relevant Research	...	18
Barriers to Participation in Education and Research	...	25
Understanding Human Nature and Context	...	29
Chapter IV Words as Expression of Values	...	34
Misunderstanding Motivation	...	34
Selecting Words with Meaning	...	38
Chapter V Adult Education as a Field of Study within the Social Sciences	...	42
Chapter VI Building Networks within the Social Sciences	...	48
Adult Education Network and Partners	...	48
Linkages within the Social Sciences	...	53

Chapter VII The Expanding Role of Universities ... 58
The Dissemination of Knowledge ... 62
Chapter VIII Sharing Through Research ... 66
Prerequisites to Research .. 66
Partners in Research ... 72
Chapter IX Responsible and Collaborative ...
Research ... 77
Preamble ... 77
Selected Areas for Research ... 81
Research on Literacy ... 81
Other Considerations for Research ... 85
Chapter X Concluding Thoughts ... 93
References ... 104

CHAPTER I

Introduction

A Note to the Reader

Before describing the purpose of this book, and the way in which it is organized, the reader might be interested in the background to this writing. In 1986, the author was in correspondence with Dr. Iqbal Narain, Member-Secretary of the Indian Council of Social Science Research; and with Dr. S.D. Karnik, Director of the Western Regional Centre of the ICSSR. Together we explored current topics which might become the basis for seminar discussions. The result of this initial planning was a one day conference held in Bombay in March, 1987, sponsored by the ICSSR Western Region. At that conference, the author and 16 social scientists met to discuss the broad topic of the role of the social sciences in adult education in India. Prior to and following the conference, the author met with a number of practitioners in adult education and informally discussed with them the relevance of the social sciences to their own work, (most of them worked in rural areas in India). In April, the author met with a few staff members at the New Delhi office of the ICSSR and further shared some of his thoughts on this topic. Out of these discussions and observations, and much additional thinking on the topic, came the content of this book.

When examining the contribution which adult education can make to the social sciences, it seemed obvious that the place to begin was to outline what constitutes the social sciences, their purposes and contribution to society and the similarities which they have to each other. Equally important, it was essential to define "adult education" and its purpose and uniqueness On one

hand, adult education is a social science itself, with its own body of knowledge based on research. On the other hand, adult education also refers to a field of practice, comprising educational programmes for women and men.

This book has been written for colleagues in the social sciences, for those who are practitioners in the field of adult education, and for those that are neither practitioners nor social scientists, but who are committed to the cause and spirit of educating adults, such as planners, policy makers and administrators. Potentially, a wide range of people might be interested in the topic of this writing, especially because of the tremendous influcence which adult education has and is having on society. It is important that the reader first understand the broad meaning given to "adult education". Essentially, this paper presents an adult educator's perspective of the social sciences and the goal and vision of adult education.

The thesis of this paper is that adult education needs to be perceived in the broadest, not the narrowest, sense. Only in this way can one see its potential or understand the implications of its purpose. To this end, adult education is not, by definition, confined to any specific age group of adults, to the amount of formal education an adult has, to the content, skills or attitudes being learned, to the time at which intended learning occurs, to location or even to the agency or institution which provides educational programmes for adults. The resources available and immediate goals may refine the practice of adult education, such as a focus on adult literacy, but the definition of adult education is not synonymous with any specific group or programme. Apart from understanding the meaning of adult education, it also seems important to understand its underlying assumptions about people as learners, as well as the basic philosophical principles which guide the planning and practice of adult education. Such assumptions and principles also determine the questions which guide research in adult education, as a social science.

The sequence of topics discussed in this book builds upon each other. Since adult education as a social science and as a

field of practice is based on a unique body of theory and knowledge, it seemed natural to follow a discussion on the meaning of adult education with a discussion on the discovery of meaning through relevant research. In this section, it is pointed out that research is guided by a research question, and not by any specific research method. Quantitative as well as subjective or qualitative research methods are equally acceptable. An understanding of alternative research methods is therefore important and this is fully accepted within the social sciences. This meaning and intended use of knowledge, the influence culture has on research, and ways to involve practitioners and lay persons in the research process is also discussed. The purpose of education is to 'liberate'. Knowledge is to be shared and to be democratized.

Building on the above, an examination is made of the various barriers which prevent people from participating in education or in society. Participation is determined by the opportunities available and requires commitment. Development and social change are determined by the willingness of people to learn. The learning of individuals is inseparable from the development of communities or nations.

A lack of commitment and the absence of perceived relevance can become barriers to learning. A full section of this paper discusses briefly the misunderstanding which many people have about "motivation". 'Selecting Words with Meaning' is the section which sequentially follows. The words and concepts one uses convey the values which one holds and these in turn influence the way in which learning is organized. Perceiving learning as synonymous with living, and viewing learning as a life-long process have profound and far-reaching implications. Similarly, the meaning given to 'literacy' and to 'development' and the relationship between the two, are also worthy of being pursued in depth.

After these introductory sections, the meaning of adult education as a social science is discussed and the similarities adult education has with other social sciences. Each such science continues to evolve as it extends the depth of its specialized areas

of knowledge. Adult education, as one of the newer sciences in India follows the path of pioneering a new profession not unlike those experienced in the early stages of the other sciences. Each social scientist is a philosopher, an educator, a researcher and a continuous learner. Academic communities are sub-cultures of society.

A way to understand any field of study and practice is to examine the organizations which apply its knowledge; and to be aware of the professional and specialized associations which build networks between its member and which sustain its work. Such associations are briefly described as well as the many agencies, within India and internationally, which apply the knowledge comprising adult education and with whom adult educators cooperate and work. From this. it can be seen that the network of adult education is immense and that adult education as a specialized field is accepted internationally. Many of these same agencies are also in close touch with social sciences other than adult education. One way for the social sciences to extend their own networks is through those developed by adult education.

Universities in India have greatly expanded their role and functions within the last twenty years. It is now fully accepted that the functions of such institutions, as the primary home of the social sciences, are threefold: extension, teaching and research. The primary function of university extension is to facilitate adult learning, which is a speciality of adult education. The act of "reaching out" to their communities, of taking the initiative to share knowledge, of becoming involved in educational programmes for adults, such as literacy, in turn helps to change the face of universities in India. A primary force behind these changes is adult education. In this sense and in this way, such institutions are becoming uniquely Indian. A brief historical overview of adult education in India, as a specialized field of study and practice, is also discussed.

Since the topic of "extension" was seen to be such an important topic, a full section is devoted in this book to "The Dissemination of Knowledge". There is a danger of knowledge becoming a monopoly of a few, especially within the hands of

those that create or interpret it. In this paper, the dissemination and sharing of knowledge is seen as a natural extension of its production. Since communication is more than the giving of information, the social scientist, as 'knowledge-producer', has a responsibility for assisting others to see the relevance and application of knowledge to the daily lives of people. To this extent, knowledge needs to be 'popularized'. Doing so, and extending the teaching and research functions of universities does not decrease either the value of quality of such institutions or its members. Through extension, through a process of dissemination, the social sciences themselves become indigenous to an Indian cultural context.

Sharing information and ideas occurs through an involvement in research. In fact, research output is enriched through collaboration and becomes more than the total of individual efforts. Research and the questions that guide its quest, is based on assumptions about individuals and society. Just as one may ask whether educators, including social scientists, are social reformers or conformers, one can ask and must answer, whether or not research is intended to perpetuate a status quo or to bring about social change. The partners for research may include the unschooled, the illiterate, or any sector of society.

Research has the opportunity of giving attention to those who are otherwise not heard or ignored. That is, research has the potential of extending the freedom of choice, of increasing alternatives to the daily lives of people. This thought is based on the belief that all persons have had a living experience with all the social sciences, and that these experiences need to be taken seriously.

As a way of collaboratively building knowledge, social scientists may also develop partnerships with a wide number of agencies involved in adult education, such as the non-government agencies. Many benefits for such partnerships are discussed. To this end, knowledge and research become consumer commodities. Knowledge as power is to be shared.

The possibilities for collaborative research, between adult educators, social scientists and others is as varied as the people

involved in learning or the locations where people live and work. One way to sensitize research is to plan and perceive it cross-culturally, such that values and beliefs are acknowledged by both the professional researcher and partners in research. More longitudinal research studies are needed. Furthermore, there is no human condition, such as illiteracy and poverty, or no social institution, such as universities, which do not have history. Understanding the historical context is essential to research and to creating relevant knowledge. Invariably, it is the lack of opportunity and not the lack of will that determines many human conditions.

It seems reasonable that research be relevant, that it attempt to solve human problems and that it be field based. It also seems entirely reasonable to ask how social scientists, engaged in such research, will be rewarded by their colleagues and by the system, notably the universities. It is not expected that being involved in research should interfere with ones professional career. Presumably, it is academics themselves that will determine what is acceptable as professional activities, including those that devote their time and energy to helping adults to learn, or in understanding the learning process.

With some hesitation, the author then suggests areas of research where adult educators and other social scientists might collaborate on research. Many of the areas identified focus on literacy and rural development but that is only because these areas happen to be current national priorities. There is no limit to other areas of collaborative research that might be undertaken. However, even a focus on literacy and the possible research relating to it, is broad and all-encompassing. Literacy education is more than the act of making individuals literate but is complex and diverse. For instance, what is the influence on university and college students and faculty who are involved in literacy education programme? Since students and faculty are changed by the experience, how does this in turn influence or change the universities and colleges from which they come? Literacy education, as one area of adult education, can and does involve all the social sciences.

The concluding section of this paper especially begs further

discussion and dialogue. Each person lives the social sciences. Also, each social scientist is involved, naturally, in adult education, meaning that in various ways and to various degrees, each is involved in facilitating their own or the learning of others; in helping themselves and others to develop and to grow. Learning is a life-long process. Furthermore, an illiterate adult is not one who is unlearned, but only unschooled. Such persons are not to be overlooked as partners in research, or in the process of creating and disseminating knowledge.

The contribution of the social sciences to adult education therefore, in more than the act of teaching. The sciences, to serve the causes of adult education, need to go beyond what they already know. What is needed, it seems, is for each social science to create its own specialized body of knowledge relating to the learning and living of adults. One can speak of the special stewardship of each science. For this to happen more effectively, changes of attitude are required such that one perceives the roles of 'teacher' and 'student' as inter-changeable. Living itself interchanges these roles. The essence is that each person has something to learn and to teach the other. There is a certain humility required in acknowledging this, even though such interchange is natural to us all.

The purpose of adult education and the social sciences is to seek new frontiers and to help in humanizing individuals and society. Learning is at the heart of all that we can imagine about the future. Adult education touches everyone and therefore is integral to all possible futures.

Through the practice of adult education arises the basis for the discipline of adult education, which in turn gives more meaning and understanding to practice This book began with the desire to understand the actual or potential role of the social sciences in adult education. Now, equally important, one must also ask : What is the contribution of adult education to the social sciences? Among other things, is it adult education that threads the social sciences together? Adult education is a force which is helping to change, the social sciences, the nature of universities, government and other institutions. As adult

education helps to change society it is also helping to "Indianize" the social sciences in India. It is really a sense of understanding, trust and cooperation that will bring the social sciences, including adult education, together and it will be these efforts that will press us to more effectively fulfill the responsibility which these sciences have to society.

Although the focus of this book, and the examples given, are from India, the basic principles that are expounded apply to any geographical area, to any situation in which men and women are engaged in learning.

The Meaning and Purpose of the Social Sciences

The social sciences constitute a major body of human discovery and organized knowledge. The essence of each science is timeless, rooted in the evolving history of mankind. However, as disciplines of study and practice, these sciences are relatively new, less than 100 years old. Each science, with its core focus, has attempted to develop a unique and specialized body of literature, while at the same time, each science overlaps and is influenced by the other.

Traditionally, the fields of study which are included within the social sciences are the following[1] :

- Business Administration
- Commerce
- Criminology
- Economics
- Education
- Management
- Political Science
- Psychology
- Public Administration
- Social Work
- Sociology

Other fields of study that are included within the social sciences, because of their social science components include :

- Anthropolgy
- Demography
- Geography
- Law
- Linguistics
- Social History

Additional disciplines are[2] :

- Adult education
- Archivists
- Comparative Studies
- Law Teachers
- Library Studies
- Peace Research

Folklore Studies	Studies in International Development
Future Studies	University Schools of Nursing
Home Economics	Women's Studies
Industrial Relations	
Institute of Human Values	
Journalism	

In order to discuss the actual or potential contribution the social sciences can make to the study and practice of adult education, it is important to identify those disciplines which are included within the social sciences. Even at this point, two observations can be made about the social sciences in general, that is :

1. The social sciences, as fields of study and research, continue to evolve. Many of the traditional social sciences evolved from philosophy. Each field of specialization, as it amasses a body of knowledge, discovers new areas of focus out of which arise new sciences. That is, present day disciplines within the social sciences are not absolute but follow the human condition of change, growth and specialization.

2. Culture, current issues, and the availability of resources determine what disciplines or areas of study within the the social sciences are active at a given point in time. Areas of specialization and fields of study, through research, evolve when they become the focus of attention within the larger context of society. Currently, peace research, folklore studies and future studies would be examples of current issues of current interests. At one time, each social science was merely a focus of interest within a longer established "discipline".

The social sciences encompass fields of study that focus on society and social behaviour. Through a systematic collection of information, that is, through research, the social sciences provide a way of watching the social environment in order to :

— produce theories that explain, interpret and help one to

understand social events that otherwise would be incompletely or incorrectly comprehended;

- understand the mind and behaviour of individuals, as well as the history, culture and current functioning of society;
- raise social awareness, encourage discussion and decrease ignorance;
- put knowledge to good use;
- improve the quality of life, to alleviate social problems, to critically examine the contributions of technological and industrial development, international relations and policy issues, all of which is useful in providing a basis for the further acquisition of knowledge.[3]

Clearly, the social sciences have a mission and a mandate to understand and thereby improve the quality of human living by understanding human behaviour. Secondly, social scientists have a responsibility to share the knowledge which they have, believing that knowledge itself belongs in the public domain and therefore should be democratized. Third, the social sciences are characterized by their systematic approaches to answering questions. That is, using appropriate research methods and with an enquiring mind, each social science creates and reorganizes a body of knowledge which centres around a particular aspect of individual or social behaviour. Adult education and other social sciences focus on the behavioural and affective part of human knowledge.

CHAPTER II

Adult Education : Meaning, Assumptions and Principles

Meaning

The term "adult education" is customarily used in two ways ; one, as a field of practice; the second, as a field of study and research, that is, as a social science. As a field of study, adult education has traditionally associated itself more closely with the social sciences rather than with the field of education. There are many reasons for this, one of which is the fact that most adult education is non-formal, as compared with formal learning which occurs within formal educational systems. Furthermore, the research, theories and literature arising from other fields of study within the social sciences are often seen to be much more relevant to adult education than the literature arising from education, focusing as it usually does on children and youth. The exception of course would be research relating to adult student learners within colleges and universities.

Adult education has been defined in a number of ways. One definition that is generally accepted and used is the one developed by Unesco. At a General Conference of Unesco in 1976, 142 countries endorsed a General Recommendation on the Development of Adult Education which included the following definition :

> The term "adult education" denotes the entire body of organized educational processes, whatever the content, level, and method, whether formal or otherwise, whether they

prolong or replace initial education in schools, colleges, and universities, as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes or behaviour in the two-fold perspective of full personal development and participation in balanced and social, economic, and cultural development.

The essence of adult education is adult learning. That is, adult educators as researchers examine all those factors that influence or relate in any way to the intended learning of adults. It is adult learning that adult educators strive to understand and facilitate. Since learning is essential for living, it becomes obvious that the learning of adults is not confined to any specific time of day, nor to the place where learning takes place, nor to the methods used for teaching and learning, nor to the content, attitudes or skills to be acquired. Generally speaking, as a field of study, adult education limits its research and programming concerns to "adults"—young or old, although much of its research findings may apply to children as well. It is recognized that the concept 'adult' is culture-bound and determined by what constitutes adult roles within a given society or a community at a given point in time.

From the above, it can be seen that adult education both as a field of study and practice includes any situation in which adults are learning, at any level, and would therefore include, for example, programmes for senior administrators, such as those implemented by the Administrative Staff College in Hyderabad, the training of factory workers, educational programmes within the Indian army, continuing education programmes for such professional groups as medical doctors and engineers, or adult functional literacy programmes in remote villages in India. All these and other settings are of interest to the adult educator—researcher. Since education, which is simply defined as "intended learning", always takes place within a context, the researcher is interested in and accounts for those social, political, cultural, administrative, physical and environmental factors that

influence the learning of adults. It is these and other interests that link adult education to other disciplines within the social sciences. Adult education is concerned with the intent as well as the content of learning.

Learning includes not only cognitive or content/subject—matter but also the learning of attitudes and values as well as the learning of skills, including psycho-motor skills (such as learning to run a piece of machinery) or learning the skills of communication and the arts of speaking and listening. Learning is a natural and lifelong process of absorbing from and experiencing one's environment, as one acquires attitudes, values, skills and knowledge.

"Education", on the other hand, is an attempt to organize and structure learning. That is, 'education', through planning and reflection, is an intentional learning process, guided by predetermined goals which seek to bring about changes in attitudes, values, skills and knowledge. Education is a process of selection and therefore is frequently perceived to be a political act, meaning that learning through education frequently alters the power relationships between people. Education is influenced by values and in turn modifies values.

Already, adult educators know a great deal about 'learning', Learning, like culture, is cumulative and becomes evident through individual personal experiences. We know that learning, is a natural process, is an individual process (only individuals learn, not groups); involves change, implicit and explicit; is personal to the individual; is not always measurable; involves understanding and ownership, is frequently taken for granted and it is active, not passive.

Just as unintended learning can also be called *informal learning* (not informal education), we can speak of intended learning as comprising either *non-formal* or *formal* education. That is, non-formal education (NFE) refers to education (intentional learning) whose outcome does not include formal academic credit or certification. Formal education, on the other hand, refers to education whose outcomes includes formal academic credit or certification. What distinguishes the two must be

perceived from the intention of the learner. Note, too, that what is 'formal' or 'non-formal' is not limited to any particular location or institutional base, in terms of where the learning actually takes place. However, these terms have their limitations and need to be used with some caution and flexibility.

As a social science, adult education needs to be seen in its broadest form, as defined above. On the other hand, adult education as a field of practice and as a programme area will undoubtedly need to focus on specific programmes for special target groups, depending on individual and societal needs and the resources available. For instance, in India, priority might be given to literacy education for men and women living in rural areas. Here, literacy education can be seen within the larger field of adult education. Focusing on literacy education is a matter of preference based on certain needs at a given point in time, but 'literacy education' is not synonomous with "adult education". It is the practice and not the definition of adult education which is restricting.

Assumptions

Each social science is based on a number of assumptions unique to itself but overlapping as well with other sciences. These assumptions often become the basis for the hypotheses to be tested or the questions to be answered through research. Through critical analysis, these assumptions evolve and become redefined and refined. It is upon these tested or assumed assumptions that guides research and practice in adult education. It is these assumptions which place adult education within but distinguishes itself from other fields of study within the social sciences. For these reasons, some of these assumptions are identified and discussed below.

Given the breadth of its definition and mandate, it is essential that the primary assumptions underlying the field of study and practice in adult education will begin with assumptions about people as learners. Other assumptions follow.

The field of adult education assumes :

1. That adult men and women are willing and able to learn and to take responsibility for their own learning, and the learning of others;

2. That adults are continuous learners. Learning is synonomous with and inseparable from living. Rural adults are learners, as are parents, workers, soldiers, and researchers;

3. That all persons wish to improve the quality of their daily lives;

4. That any act of behaviour, any thought, any value expressed is always part of an individuals larger and total being. That is, individuals and communities act and react as an integrated whole, even though, for the sake of convenience, the social sciences segment individuals and societies when undertaking research;

5. That people are able to describe and judge the conditions of their lives;

6. That average people are capable of being involved in, and able to contribute to research;

7. That all adults have living experiences which must be taken seriously;

8. That all adult groups, men, women, villagers, fishermen, the elderly, are heterogeneous, wherein each individual has different experiences and perspectives;

9. That only individuals are capable of learning and that learning is essentially a voluntary act;

10. That illiteracy or being 'un—schooled' is *not* synonomous with being un-learned, un-educated, or ignorant. Rather, each human condition has explainable reasons for its existence and that illiteracy, poverty and other deplorable human conditions are due, primarily, to a lack of opportunity to learn and to act;

11. That adults are capable of being involved in a process of

planning and implementing programmes for social action, aimed at improving the conditions of their daily living;

12. That education, including adult education, is not a neutral act. Intended learning (education) attempts to bring about individual or social change. For individuals to become involved in education is by definition, a process of personal change. To change individuals or society is to alter the status quo. This is a political act because relationships between people have been altered.

As pointed out by the University Grants Commission (UGC) Working Group, it is assumed that "Education is a human right. . . (and) provides access to knowledge and understanding of skills. It is a life-long process for the development of harmonious personality to comprehend the ever widening and deepening spheres of human endeavours".[4]

As with other members of the social sciences, adult education researchers also assume : that people are capable of thoughtfully responding to probing questions; that the daily lives of people are realistic (not superficial) expressions of their values and resources; that no human behaviour is without a cause or a context. It is also assumed that all people have had personal experiences with the social sciences. How many social scientists actually articulate this, and build upon this assumption? That is, all people have had experience with education—teaching and learning; with sociology-being members of groups and communities; with political science-power relationships between people; with economics—the handling of resources; and so on.

Additional assumptions made by adult educators are discussed in other sections of this paper. Each of the assumptions mentioned above are complex and each have tremendous implications to the way in which learning is planned, delivered, and evaluated. Much discussion could arise from each assumption. If each assumption is not articulated clearly, if they are not understood and taken seriously, then the effectiveness and quality of working with adults by social scientists will be greatly diminished.

Guiding Principles of Adult Education

The assumptions made about people and about learning determine the values and philosophical orientation that guide the practice of adult education. The purpose of adult education is to help people to make choices, to help them to define their 'world' to help them to write their history, and to work with them to become involved in meaningful and relevant action and learning. A number of basic principles have been identified within adult education, in order to guide one in working with people and in examining problems and issues. These principles are numerous, well documented and discussed in many publications. As with assumptions, these principles need to be critically examined and refined through research.

To illustrate, some principles of adult education are that : adults learn best in environments which provide freedom to discover, develop trust and impose a minimum of insecurity; adults learn best when what they are learning is seen to be relevant and meaningful, especially to their daily lives; adults respond and learn best when they are treated with dignity and respect; and adults are most committed to educational programmes when they have been involved in planning and setting the goals for these programmes. A far reaching goal of adult education is to bring about an equitable "learning society" in which people are learning to be themselves.[5] As a social science, adult education, through research and reflection, attempts to understand better how to reach these goals and practice these principles. In order to achieve this, the research it undertakes must be relevant, which is the topic discussed in the next chapter.

CHAPTER III

Discovering Meaning Through Relevant Research

For over a decade, the social sciences have been under critical review. The criticism points out that much of the research done in the social sciences contains biases, has used questionable and inappropriate methodologies, has focused on selected variables to the exclusion of others, and that the literature arising from the research has been derived from hasty conclusions. Perhaps more than ever, social scientists are questioning their own research and literature, acknowledging that the findings from many previous studies are misleading and are neither finite or absolute. In criticizing the overuse of survey research in the social sciences, Pilsworth and Ruddock argue that: "Rather than relying on orthodox quantitative head-counting methods of social enquiry, the researcher should "triangulate" and use more than one method, and that the qualitative and phenomenological methods of participatory research should gain wider acceptance in teaching and research. . ."[6]

Social scientists are becoming more tolerant and thereby understanding of alternative approaches to research, accepting the tentativeness and the evolutionary nature of creating and organizing knowledge. The place and value of research in the social sciences is not being questioned but only the way in which some of it has been undertaken and the way in which resources have been used, With reference to utilizing resources in adult education, The National Policy on Education—1986, emphasized that "Concerted efforts will be made to harness various research

agencies. . . ."[7] in order to improve and extend the effectiveness of educational programmes for adults. Effective programmes depend on appropriate research.

Research is a systematic attempt to answer a question or to explore and understand relationships between phenomena. The purpose of social science research is to know and explain particular aspects of social reality, including casual or associational relationships. Research explores the realm of possibilities. It helps us to rearrange and be precise about language and it influences the way in which we think about and perceive events. Research attempts to be persuasive through dialogue and debate.

The modes and patterns of research differ dramatically between and within disciplines and this applies to adult education as well. There is no one research methodology appropriate to adult education or to the social sciences in general. Good research means that the design and methodology of research matches with the question being asked. No one orientation to research is more respectable than another. Any continuing debate about the legitimacy of qualitative, phenomenological and quantitative orientations to research seems unnecessary.

There are many orientations to research design, ranging from the objective, quantifiable and experimental, to the subjective, qualitative and experiential. All these exist on a continuum and most research in the social sciences includes components of each. Unfortunately, however, the use of qualitative designs have been neglected, in preference to quantitative approaches which, some think, adds to the "respectability" and "legitimacy" of research. It is this myth which is being questioned and dispelled in the social sciences. What is important to social scientists is to clearly acknowledge the value, indeed, the desirability of qualitative research. The plea is made well by Eshwara Reddy : "At the outset I wish to urge upon my professional colleagues engaged in research not to limit the man suffering from poverty to statistical treatment as a remedy for this illness of poverty. He needs to be understood and treated more as a human being".[8]

Research can, and often does, begin with feelings of empathy for particular individuals and groups, or deep concerns about

particular societal issues or injustices. A publication of the Indian Institute of Education emphasizes that ". . .social science research. should, in the ultimate analysis, express a deep concern for the people, and their upliftment".[9] Social scientists, including adult educators, are as concerned about the tangible as with the intangible character of individuals and society. Intangible learning from research and reflection must not be underestimated. Speaking on what has been learned about development over several decades, John Cairns points out that development requires a mixture of qualities which are seldom compatible. These include :

—idealism, without which nothing will be attempted yet which by itself can be fatal;

—realism and immense practicality, without which nothing will succeed;

—flexibility and openness, willingness to change, to rethink, to admit mistakes—all characteristics not normally in wide supply;

—great professional seriousness, honesty and integrity.[10]

In discussing some bacic issues of social science research, Joshi argues that "If an excessively managerial or technocratic approach to social science research prevails to the point of neglecting the intellectual and moral questions, it is bound to corrode the creative potential of research institutes from within".[11]

It is assumed that all social scientists will be conversant with a variety of ways for undertaking research. Literature on development speaks about appropriate technology. One can speak as well of appropriate research methodologies. Practicing alternative methods is more difficult than being aware of them. A distinction can be made here between "the researcher", one who lets the question guide his research design and "the methodologist" who thinks that research is synonomous with a particular (quantitative) methodology. Just as adult education is not defined by the method it uses, the same applies to the concept of research. Presumably, social scientists aspire to be researchers, not methodologists and yet there is still a tendency to deny the place of reflection, opinion and feelings in research. A leading

scientist, a geneticist comments : "None of us escape the limitations of our heredity and personal and cultural experiences. There is no such thing as objectivity".[12] It is interesting that some social scientists have made such attempts to deny their own humaness by denying their feelings. Once a scientist begins to reflect on the assumptions which underly his science, he immediately enters the realm of philosophy. It is no coincidence that the highest degree which one can attain in the social sciences is the doctor of philosophy.

If education is to be liberating then knowledge needs to be shared. This immediately poses a moral dilemma for the social scientist. Does the knowledge created by research become a monopoly of those that produce it? Having helped to create knowledge, is there a tendency for the social scientist to control it? Such is the question posed by Hall, Gillette and Tandon,[13] as they express current doubts about and share innovations in social research for development. Does the development of a body of knowledge lead to wider gaps of communication between the scientist and the non-scientist? Here one must confront not only the politics but also the methods of social research. Arising from this concern, the term "participatory research" has been coined, based on the belief that those persons who are the likely beneficiaries of research should be involved in the entire research process.

At this point, one is reminded of some of the basic assumptions and principles which guide adult educators, and which were referred to in a previous section of this paper, such as : the willingness of individuals to become involved in relevant activity. that knowledge and the creation of it should be shared, that adults are willing and able to take responsibility for their own learning, and that all persons are capable of being involved in research. If one believes in the application of these principles, then one must acknowledge the value of participatory research. (PR). With this approach, the trained social science researcher relinquishes some control in order to maximize the learning outcomes from research. PR is a way of democratizing research.[14] At present, these is a world-wide PR network, including The Society for Participatory Research in Asia (PRIA)[15] head-

quartered in New Delhi. PRIA applies the principles of PR in many parts of India, and has worked with sidewalk dwellers and construction workers. Its work and research has also included the effect of displacement from large scale development sites, such as the building of a dam; training field workers; and projects relating to forestry management. Since these research and development programmes focus on social issues within India, they are likely to be of interset to other social scientists. PR is only one example of an alternative approach to research.

Most everyone is involved in "research" (re-searching) and "evaluation" (valuing), as part of daily life. The social scientist formalizes this natural process. Much has been written about the principles and methods of evaluation as well as alternative methods used in research, including experiential methods, survey methods, statistical analysis, participant observation, evaluation as illumination, critical incidents, role analysis, depth interview, life histories, action research, participatory research, and documentary and content analysis. There is a considerable amount of literature in adult education that examines and describes such alternative methods.[16]

Some of the criticism about adult education programmes in India, offered by Jalaluddin and others have commented on the inappropriate indicators being used for evaluating such programmes.[17] Other social disciplines have also struggled with selecting indicators, including subjective ones, to assess their own projects and programmes. What adult educators have learned in this area is not to restrict ones assessment of outcomes to predetermined goals or objectives, but to allow and make a point of observing the unintended, unanticipated outcomes. This principle applies equally to the evaluation which social scientists do of the relevance and contribution which their disciplines make to understanding society. "The need for self-introspection is much greater in countries like India where the vast expansion of universities and research institutes and of the size of the social science community has created the great danger of quantity overshadowing quality".[18] Srivastava adds to this idea by stating that "No yardsticks exist to assess the output of scientific projects against inputs. There is a communication gap. . .where

science looks less responsively to the needs of society, industry or the government".[19] The social sciences, including adult education, could learn much from each other in matters relating to relevance and evaluation.

Possibly because of its concern for relevance in learning and teaching, the field of adult education has given much attention on how to involve people in creating and interpreting a social science. Asking people what they feel and what they want, and working with them to achieve the goals they themselves value has been a long tradition in adult education. The adult educator-scientist has worked at developing strong ties with practitioners and functionaries, and from these contacts have come ideas for further research. Outlining the tasks and skills of such functionaries, such as that done by Reddy[20] and his associates, have come from close contact with and observation of adult education practitioners. Similarly, educators have valued the literature that speaks of *The Reflective Practitioner*, which critically looks at how professionals think in action. In this book, Schon[21] examines his own experiences and questions the relationship between the kinds of competence valued in professional practice.

Exploring further ways to apply knowledge can be shared with colleagues within other disciplines in the social sciences. The adult educator, as social scientist, has learned that practitioners can make an important contribution to the development of research and a body of knowledge unique to adult education. Greater efforts need to be made to build this linkage between the producers and the actual or potential consumers of research. Have social scientists paid sufficient attention to this phenomena? One way to achieve this, which has made a tremendous contribution to the field of adult education, is to view graduate students as a direct link to the field of practice, since most of them are practitioners. Through the questions that they ask, principles and theories are challenged. Working with the field is another way for the scientist-educator to critique accumulated knowledge. Students are also able to obtain credit toward their masters or docter degrees by observing, reflecting upon and writing about the field of practice in adult education.

This is another way of finding out how the social sciences are lived in daily life. Ferguson points out :

> "We live what we know" : If we believe the universe and ourselves to be mechanical, we will live mechanically. On the other hand, if we know that we are part of an open universe, and that our minds are a matrix of reality, we will live more creatively and powerfully. If we imagine that we are isolated beings, so many inner tubes afloat on an ocean of indifference, we will lead different lives than if we know a universe of unbroken wholeness [23]

The above statement seems to be as equally applicable to both the daily life as well as to the research role of social scientists.

In exploring alternative appro·ches to research there are a number of current myths about research that need to be acknowledged. Admitting to the myths is the first step to dispelling them. Some of these myths hold that research can only be done by those that have been technically trained to do research, that the only respectable research is that which is quantifiable and statistically treated, and that valid research comes only from large amounts of data. Research in the field of adult education has shown, without a doubt, that insightful research, contributing to knowledge, can come from the experience of one or a few persons. This is so well documented that it no longer makes sense to doubt otherwise. However, when it comes to accepting alternative approaches to research, there is still some skepticism.

In this brief discussion on research, the contribution of research to the production of knowledge is not questioned. New information and ideas continue to be reordered in the pyramid of knowledge. Research helps to articulate questions, solve problems, to understand the universe and humans living within it. The adult educator is aware that all researchers are also adult learners. Developing the art of asking questions, developing a capacity for critical thinking or the skills of analysis all come from the learning that arises from being involved in research. That is, the learning outcomes from

research are valued in and for themselves since they relate to the researcher's own personal growth and development.

Learning, like culture, is cumulative. Life experiences comes from what one has learned. It is obvious that no learning, no social research, occurs without a cultural context. What is valued, what is researched, the way in which research is interpreted and used, the resources available will all be influenced by the culture of the researcher. Learning, like culture, is taken for granted, for each individual believes that ones own culture is right, rational and universal. Placing ones research within its cultural context is one way of indigenizing knowledge within the social sciences. The field of adult education has a contribution to make to this process in India.

Finally,

> . . .the factual content of science should not be treated as a meaning culturally unmediated reflection of a stable external world. Fact and theory, observation and presupposition, are interrelated in a complex manner; and the empirical conclusions of science must be seen as interpretive constructions, dependent for their meaning upon and limited by the cultural resources available to a particular social group at a particular point in time.[23]

Barriers to Participation in Education and Research

Because of their primary focus on learning, adult educators have given much attention to the study and understanding of participation and the many barriers which prevent or discourage men and women from taking part in educational programmes and participatory research. There are many reasons why people do not take part in or resist taking part in literacy and other educational programmes, or in research, community development, government programmes, community social change or in changing age-old traditions in agriculture.

Different approaches have been taken to classifying barriers to participation. The one used by Patricia Cross[24] identifies three categories or classifications, i.e. :

Situational barriers which arise from one's situation in life at a given time;

Institutional barriers which includes all those practices, policies, and procedures used and developed by agencies and institutions which exclude or discourage adults from participating;

Dispositional barriers, those that relate to attitudes and self-perceptions.

It is obvious that these are not rigid boundaries but that many barriers overlap with and could be included in more than one category. The barriers to participation are many and may be caused by economic, political, social, physiological, psychological, cultural as well as values/attitudinal factors. The examples given below illustrate the complexity, breadth and depth of those varied factors which may prevent people from participating.

Situational

Poverty is a situational factor which, regretably, governs the lives of millions of people. As a result of this, people may not be able to take part because of prohibitive costs for materials, for books, or for transportation. Other factors which affect the poor may be that home and work responsibilities limit the time and energy they have to participate. The lack of child care services, the unavailability of vehicles or even roads, the absence of a place for study, the influence of family and peers which does not encourage others to take part in programmes, an unfamiliarity with the ways and workings of bureaucracies, including educational systems, are all examples of situational barriers.

The size and largeness of organizations as well as one's geographical location may greatly influence one's opportunities to communicate and interact. The amount of education that parents have often influences the ways in which education is viewed and valued. The availability of programmes as well as cultural and family factors which encourages or hinders certain age and gender groups from taking part in programmes are all part of the complex pattern of participation, as are occupational

roles and assigned or ascribed status in society. The absence of role models for participation will frequently determine how and in what way one participates. The availability and use of resources and facilities as well as personal, family, and community characteristics may greatly determine educational and programme opportunities.

Institutional

Many institutions such as government, universities, colleges and schools often create, in many cases unknowingly, barriers to people participating in educational, social and other programmes. Examples of these would include : policies that require a programme to be completed in an unrealistic time period; a rigid rather than a flexible scheduling of educational programmes, sharing a minimum of information about the purposes and intended outcomes of programmes; focusing on the quantitative to the exclusion of qualitative indicators for evaluating programmes: bureaucratic red tape and paper work that becomes discouraging to many when beginning or continuing in a programme; a lack of support services to sustain participation; old-fashioned discipline methods which are not in keeping with some of the basic principles of adult learning or in keeping with the dignity which adults deserve; a preoccupation with organizational and administrative needs of the institution rather than on the needs of those that such institutions are supposed to be serving. All of these and many other institutional barriers may perpetuate negative images which people have of 'schools' or 'government'. Sometimes there is a tendency for organizations to lose sight of their 'clientele' and to concentrate on perpetuating themselves such that they become out of touch with their "clientele". There is also the fact that many people in places of authority and power abuse this authority and are themselves in opposition to bringing about changes or of doing things differently. The 'system' is often the greatest obstacle to change and to innovations.

Research has shown that institutional barriers may lead the general public to distrust bueaucrats and professionals, including educators and researchers, thus discouraging people from

participating in the process of planning, making decisions and education. This is sometimes compounded by authoritarian, paternalistic, and degrading attitudes bureaucrats and professionals have about adults as learners. Unfair or rigid entrance requirements into programme can also become discouraging factors. Organizational structures that are contradictory with the stated goals of the organization and a lack of institutional coordination with other organizations can result in an inefficient use of resources and may be confusing to the recipient of programmes and services, thus discouraging people from participating.

Dispositional

Adult educators have for a long time been aware that the self-concept learners have of themselves greatly determines whether or not they participate or the extent to which they become involved in educational programmes. At times the educator is overly eager to begin to teach the content or subject-matter to be taught rather than first dealing with improving the self-image of adult learners. Research has shown that it is an investment in time and human development by first building the self-confidence of people and that this effort often needs to precede the teaching of content. The adult educator asks : How do people feel about themselves as learners? What positive as well as negative experiences have adults had that influence this self image?

The fear of failing, of being ridiculed or embarrassed or of 'losing face' in the eyes of ones peers and community are very real feelings. Feelings that one is too old to learn, or that one is not worthy of education, a dislike for schooling, a feeling that one is a failure or 'not smart enough' are all real to individuals. Furthermore, a distrust of teachers or of government employees, beliefs that change is not a good thing or attitudes such as "my grandfather didn't need schooling, why should I?" or "what I don't know won't hurt me", all can become reasons or excuses for convincing one that participation is unnecessary. Feelings about oneself may be compounded if one has the added burden of being handicapped, such as having a visual or hearing impairment or of being physically handicapped.

Understanding human nature and context

Apart from the three sub-categories discussed above, much more can be said when discussing the factors which influence participation. The cultural values, beliefs, superstitions and customs of others need to be taken seriously. There is a tendency for 'professional' persons to try and minimize or to disregard these human characteristics. An effort needs to be made to understand and work with these 'realities'. All people have a culture and values which they believe are right and rational. Sometimes the planner-professional-educator, or social scientist, makes the assumption that they know what is right for others. Cultural values are so subtle and taken-for-granted that these professionals are often unaware how their values influence the way in which they organize programmes or plan and conduct research. All such professionals might be advised, as part of their own training and continuing education, to reflect on their own culture. Problems of cross-cultural communication may account for misunderstandings between people and can become barriers to participation. Additional human elements which may become obstacles to change are apparent ignorance, apathy, distrust, insecurity and pressures to 'conform', all of which may result in negative reactions to proposed change.

Social scientists, including adult educators, acknowledge that all human and social/community behaviours have a historical explanation. The attitudes people have about education, the values which one holds, the reality of poverty, exploitation and oppression, the technology available and the resources used, all have a historical context. All these have a research and practical interest to adult educators and to other social scientists. Not having a historical perspective gives one a narrow awareness of the roots of todays customs, structures, superstitions mores and institutions. Not understanding and accounting for these, on the part of educator, has been a major obstacle to participation and has resulted in assumptions that are unfair, misleading and unfounded.

Without expanding on the details or implications of each, one can also question the effect that other factors have on

participation, e.g., the handling criticisms by professionals: the fear of failing; one's vision of the future (what future? For whom? From whose point of view?); the larger goals of education, such as life-long learning; discrimination; the absence of such skills as critical thinking; self-motivation; the integration of one's learning with one's daily life; limited attention given to articulating problems and needs and of identifying and utilizing human and other resources; ignorance about or inability to apply theory to and conduct research; and having limited skills in communicating with others, often leading to misunderstanding, disagreement and limited constructive action.

To the list one can also add having a limited focus on solving human problems which prevents holistic planning and programming; the burden of present day issues which discourage long-term and flexible planning for citizen participation; giving little attention to the implications and consequences of social change; inadequate knowledge and information without realizing that these are the bases upon which decisions are made; the selection and control of information by a few persons thereby decreasing the practice of effective democracy; and not acknowledging the moral issues involved in responsible development or of not articulating and practicing an ethics of social change.

What is the influence on participation as well of ecology and the environment, the presence or absence of political consciousness, the strength and styles of leaders, prejudice, the lack of organizational management or the supervision of literacy classes, or the influence of monsoons and drought on participation? Many examples could be given from India that would illustrate each of the above. One can cite the case of an agency that funded a child care programme but imposed unsuitable evaluation criteria and programme policies on the programme. The agency did not understand the relationships between health care and nutrition programmes for children and having literacy programmes for mothers. The agency refused to fund such literacy and other related educational programmes, therefore building into the programme serious limitations.

Research in the social sciences might also examine the dis-

satisfaction that some adult literacy instructors have, feeling that they are not justly rewarded or recognized for their work, much of it being voluntary. The whole question of internal and external rewards is a broad area for further research. There are cases of young college students not being fully respected by older adult learners that take part in literacy classes. There are examples as well of local leaders that block, even intentially sabotage attempts at popular change, in order for them to retain their own power and status. One can cite a programme in India which focused on drug use and abuse by young people but where no youth were on the committees to plan and implement the programme, resulting in the non-participation of the group for which the programme was intended. Examples can also be given that illustrate the erroneous assumption that human behaviour can be changed entirely by rational arguments or by the presentation of facts and figures. Research is also needed that examines the reasons people give for not participating, such as, "I don't have any spare time". What this invariably means is that the individual does not value the educational programme that is being offered. People will invariably make time for that which they value and to which they are committed. Motivation is linked to commitment.

Adult educators and others strive to create environments—social, physical, psychological—which will encourage and make it possible for people to learn and to participate. Good planning means that educational programmes need to be viewed cross-culturally. The planner-educator needs to communicate and examine the values and cultures of all parties. Above all, it is necessary to be cautious about the assumptions that one makes. Adult educators also understand and appreciate, as well as value the process component of all education and learning. That is, not focusing exclusively on the end goals of education but to value the journey of the learning itself. There are a number of basic principles about learning that need to be acknowledged in good educational programmes, to understand, for example, that : learning is a process of personal growth and change, education and social change are subtle learning processes and learning takes time in order that it can become personalized

and internalized. Rote "learning", for instance, is not learning. Writing and passing an examination may say more about how a student has mastered the skills of writing an examination than about what the student has learned.

One barrier to participation is the lack of continuity or post follow-up in planning and implementing educational programmes for adults. If one acknowledges the principles of life-long learning and that people need information and knowledge to continue to grow and change, educational programmes are not to be perceived as ends in themselves but only identifiable points in the process of life-long learning. Planning for follow-up, training, research and evaluation become integral to the original plan for a programme, e.g., a literacy programme for adults. Related to this is that many educational programmes have been perceived or planned with a narrow focus and have not been viewed within a larger context. For instance, at one time there was a tendency to limit the process of literacy education to the function of teaching. The larger context includes the production of materials, training, administering, evaluation, research, planning and coordination of literacy programmes.[25] Barriers and problems may occur when the larger context is ignored or overlooked, not accounting for the total person, programme, or the intended process. It is well accepted that literacy education is more than the act of teaching people to read and write.

Chitra Naik quotes the Unesco publication *Learning to Be* which urges that "Artificial and outmoded barriers between different educational disciplines, courses and levels, and between formal and non-formal education should be abolished" [23] Attention has been given in this section to exploring the various barriers to participation since the topic is of particular concern to social scientists. Special attention has been given to the topic by adult educators. Sharing these thoughts illustrates the contribution which research on this topic, undertaken primarily in adult education, can make to creating environments for learning, and to building more effective educational programmes. It is known that many educational programmes have attempted to manipulate people to learn and to change in a direction predetermined by other individuals and groups. It is important, how-

ever, to make a distinction between policy which is intended to guide and influence educational programmes, and the actual implementation of policy.

It should be noted as well that the barriers indentified in this section are not limited to any group of adult learners. However, one could refer to the many fundamental obstacles which prevent the full integration of special groups, for example women, into the developmental process.[27] Discussions on barriers and principles apply, to varying degrees, to all kinds of learners, including professionals, graduate students, workers and government employees. More research is needed to give voice to the learner.

The goal of education is to produce independent learners and to remove the barriers to free choice in development.[28] Participation is a very personal matter, as is the inclination or motivation to participate. Because the topic of motivation is so complex, it is further discussed as a separate topic in the next chapter.

CHAPTER IV

Words as Expressions of Values

Misunderstanding Motivation

In the field of practice and the implementation of educational programmes, the term 'motivation' is perhaps the one most misunderstood. Adult education theory, research and basic principles have examined extensively this phenomena. In cooperation with other disciplines within the social sciences, more needs to be understood about motivation. On the other hand, what adult educators have known for many years has not been, for various reasons, either transmitted to or understood by many persons responsible for planning and evaluating educational programmes.

One of the research responsibilities of adult education is to assess the extent to which educational programmes are successful. The adult educator-researcher would argue that if more was understood about motivation there would be more effective educational programmes. Some educators would even argue that the term should be eliminated from the vocabulary of educational providers, funders and planners. The term has been both overused and misused. A greater effort to remove the barriers to participation as well as a greater understanding of the basic theories of learning would greatly reduce the almost redundant discussion on this topic. 'Motivation' can be perceived as an inner desire to participate in learning. Previous sections of this book dealt with some of the reasons why people commit themselves to intended learning.

A fairly common reaction from educators, planners and

bureaucrats to educational programmes that have not done well is to say : "The villagers, adults, weren't motivated". This is an example of 'blaming the victim". Such comments show a lack of understanding about adult learning and planning principles. The comment often says more about the lack of understanding and the inability of the professional to plan for and understand the adult learner than about evaluation. *Invariably, the truth is that the programmes 'failed' because they were not seen to be relevant by the intended learner group.* A key question is : What makes a programme relevant? What factors or barriers prevent people from participating in educational programmes? What do planners need to know in order to plan programmes *with* rather than *for* people? What criteria are best used in evaluating such programmes? How does one create and sustain interest in education? What own education? These and many other questions guide research in adult education.

A book by Reddy and associates[29] states that "The lack of motivation on the part of the adults, especially the illiterate and poor adults, for learning is a basic constraint in implementing the N.A.E.P." The book then proceeds to discuss some ways in which programmes can be improved and made to be more relevant. These suggestions go beyond motivation. The larger research and literature in adult education abounds with information that is not widely known, but could be useful to many planners. This point reinforces the one made previously, that adult education as a field of research and study is based on the experiences of adult learners and is based upon sound theory and practice. Much of this serious research is the expected outcome of and responsibility of university graduate programmes in adult education.

A publication of the University Grants Commission[30] outlines "A scheme for maximizing involvement of students, teachers and institutions of higher education towards eradication of illiteracy". Although the report does not specifically outline assumptions about learners or the basic principles that guide the suggestions made in the publication, some of these are implied in the suggestions that are made.

Ideally, each programme that is implemented needs to be linked to extensive and longitudinal research. Since illiteracy is likely to be a social condition that will exist for many more years in India, the purpose of research is to provide information and informed opinions about how resources can be used most effectively, what methods are best for training, teaching and learning, and the kind of organizational and managerial structures that best support, not hinder, the learning that is to occur. For instance, longitudinal research could be conducted that would examine the concept of "Each one teach one". From one point of view, the concept is based on the assumption that teaching literacy and becoming literate is a matter of transmitting or of acquiring the skills of reading and writing an alphabet. Alternative methods and viewpoints are desirable in a mass educational campaign. But how does this "each one teach one" method compare in the long run to a group discussion method of teaching? If the "each one teach one" method was effective, then might a prerequisite to entering a government basic education programme be that one already has the rudiments of literacy skills?

India has had considerable experience in getting people involved in education and much has been learned from the mistakes of the past, including a greater sensitivity to forces that prevent or discourage learning. The "Awareness Walk" used in many parts of India is a very special concept, important in arousing curiosity and building learner commitment. The use of metaphors has an important place in the learning process, in creating commitment, and in understanding motivation. What research has been done to show the effectiveness of using metaphors in literacy and other educational programmes?

The use of the term 'motivation' has sometimes been confused with coercion and manipulation. For example, villagers that have been forcibly removed from their traditional location to an unfamiliar location are also being forced to learn new things. Learning for survival is a different kind of motivation. Some of these villagers are vocal in saying that they do not feel that after 20 years in their new locations, they are better off, except perhaps materially. Adult educators would be interested in doing further research on this aspect of "motivation".

Both objective as well as subjective research have their place in adult education and the other social sciences. To illustrate. An adult educator-researcher was speaking to a group of engineering students in South India about how they were planning to be involved through their college in a village literacy Adult Education Programme. The students had decided to take turns teaching the literacy class, such that each would teach one night a week, resulting in a different student-teacher every night during the four nights a week literacy class. The students then spoke about their own college engineering programme and about their professors. They casually commented on how important it was to them that they had only one professor for each course, so that the professor could get to know them as individuals. The researcher asked how they would feel if they had a different professor at each class session. The response was emphatically "No, we wouldn't like that at all". The researcher then asked them how they thought the villagers that they were going to teach would feel about having four different instructors in one week. Aha! The students had not made a connection between their own learning and that of others nor the underlying principles that learners want to be understood and respected as individuals. Learners have preferences but some groups, especially illiterate ones, are sometimes thought to be different.

If the term "motivation" is to be used it needs to be understood by first reflecting on ones own experience as a learner. Effective programmes arise from understanding the barriers to learning as well as those conditions that help to create an environment for learning. The implementation of educational programmes depends on an interpretation of the intent of the programme, the effective use of resources, dedication to a cause and valuing trust and participation. The appropriate use of authority, the sharing of decisions and human communication based on a human philosophy are also factors that enhance learning. Motivation as a self-directing and inner force needs to be understood and taken seriously. The concepts that are used in education and the social sciences, including the concept of "motivation" are essential to research and action. The following section discusses the role of adult education in clarifying and practicing selected concepts.

Selecting Words with Meaning

One very important contribution which the field of adult education has made to the broader field of education, social development, and planning has been the terms which it has both conceptualized and popularized. International conferences on adult education have introduced such terms as "life-long learning" and "andragogy". "Life-long education is a cherished goal of the educational process".[31] "Lifelong learning" emphasizes what we have known for centuries, that people continue to learn throughout their lives, beginning with the learning of language and culture. The term "andragogy" refers to a non-authoritarian, humanitarian and participatory orientation to teaching and learning, applicable to working with learners of all ages, not just adults. The fourth Unesco world conference on adult education in 1985 adopted the *Right To Learn Declaration*, specifying education as a Human right. Andragogical principles have now been used in planning pragrammes for villagers, for business managers, members of labour unions, government employees, graduate study programmes in adult education, and for training medical doctors and architects, to mention only a few applications. This term has reinforced using a different philosophical orientation to conceptualizing and planning educational programmes. The term forces one to examine alternative ways of organizing learning and is a way of applying basic notions about relationships between people, through teaching and learning.

Another term used in adult education is 'facilitator' rather than 'teacher', referring to one who helps to facilitate or guide the learning of others. All these and other concepts express values that until very recently were not generally articulated, acknowledged or practiced. The notion that learning ceases in the early years of life, or that older adults are limited in their learning abilities are ideas that are now considered outmoded. Concepts such as these have helped to revolutionize the practice, planning and evaluation of learning and education. Rabindranath Tagore understood this well :

A teacher can never teach unless he is still learning

himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge but merely repeats his lesson to his students can only lead their minds; he cannot quicken them.

Other terms illustrate the importance of words in conveying meaning. What is meant by "learner-centered planning" and how does this compare with the more frequently used teacher-centered or administration-centered approaches to education? How many manuals and curriculum materials written in education list a number of commandments for the teacher or the administrator. Even more frequently, how many times do these manuals tell the adult learners what they 'should' be doing or learning? Doing a content analysis of terms directed at or describing adult learners could be a revealing area for research. Does one establish "literacy centres" in rural areas, or "community learning centres", or "resource centres for learning and social change" or "human resource development centres"? What meaning does each term convey and which is most appropriate for long-range goals?

Adult educators and educators of adults have introduced a relatively new vocabulary for describing what they do and intend to do. The concept of literacy has also changed considerably over the years, from the acquisition of reading and writing skills, to literacy that attempts to liberate, to bring about social change and which develops self reliance, self-fulfillment and self-confidence. Literacy education is seen as a way of forming and transforming the 'world'. We now understand much more about "illiteracy," including its usual relationships to poverty, inadequate health services, underemployment, and many other factors. Literacy education is now seen within the broader domain of communications. The research relating to literacy now goes beyond the quantitative components of how many people attend classes, but increasingly includes the qualitative outcomes of learning where opinion and feelings are now recognized as being very important. Illiteracy is not synonymous with being un-learned or un-educated. "Functional literacy" refers to the application of literate skills. Becoming literate is an additional way of accessing and using information and knowledge.

Concepts such as "social forestry", "participatory research", "geographical and functional communities", "client" rather than "patient" (an alternative to the authoritarian medical model), "non-formal education", "participation", "learner-centred" all help to alter our ways of thinking and behaving. Adult education and other disciplines study the meaning and application of these terms.

One can also see the influence of these terms on the interchanging roles between teacher and student, between researcher and researched-subject. Each person now takes on these roles at given points in time. Each person is recognized as having something to teach and also something to learn from others. The roles of researcher-researched interchange. One can also note the significance and change in emphasis when the Ministry of Education and Culture changed its name to the Ministry of Human Resource Development. In turn, changing concepts and terms helps the field of adult education and other fields of practice explore new frontiers for action service, where learners are partners in an educational process. Change begins with individuals and is a process of reflection. Change than becomes a value in itself. It is important also to distinguish between education, learning and teaching, as well as the distinctions between 'process' and 'product'. Are these terms clearly understood? Acknowledging the "process" of individual and social change expresses a value for the learning that occurs when striving towards a goal or an "end product". In fact, "process" is the "journey of learning".

The words we use reflect the principles we expound and helps the user, in turn, to distinguish between rhetoric and reality. Perhaps educators, planners and others are kept more honest by acknowledging this distinction. since hypocracy becomes obvious when one expounds, for instance, the principles of participation but behaves within an authoritarian model. This contradiction is sometimes evident in formal, including university and non-formal settings. The principles which have been referred to in this book are applicable to any educational setting, including adults learning in villages or in educationally privileged institutions.

One last example will be given here to illustrate the importance of concepts and the contribution that the field of adult education has made to the field of social and community development. Following the Second World War, the concept of "development" essentially meant "industrial, large-scale, physical", following a Western model of development. In the late 1970's the long-established terms and principles of adult education began to be acknowledged, where the focus was on the development of human beings. "Process" was an essential component of this view of development In the development of people, there is no end. Karunaratne[32] alludes to these changes when he discusses the community development programme in India as did the 1980 statement on education by the World Bank.[33] More than ever before, the World Bank discussed at some length the relationship between education and development and education and work. Learning and Development,[34] the relationship between non-formal education and national development[35], non-formal education and social change in India[36] and many other publications elaborated on the changing perception of development. At last it was realized that the essence of development was a process of human learning. The principles of learning were now seen to be relevant to development.[37] Within the realm of the social sciences, this realization was revolutionary and had wide ramifications to how development was perceived, planned, financed and evaluated. The community now became the content as well as the context for learning.

To conclude, the evolving perception of social change paralleled the introduction of new terminology (or of expanding terms already used), and changed the research vocabulary of the social scientist. "Validity" and 'reliability" are given different interpretations and in some cases are now entirely inappropriate terms. Are social scientists, including educators, open to accepting these changes, being themselves adults who are continuing to learn and change ? Since the exploration of terms and the systematic creation of knowledge primarily occurs within universities, the following chapter expands on the meaning of adult education as a specialized focus of study.

CHAPTER V

Adult Education as a Field of Study within the Social Sciences

Adult education is a specialized body of knowledge arising from study, research, interpretation and reflection. Like the other social sciences, it is described as 'academic', a 'discipline' and a 'profession'. Adult education could also be referred to as the study of adult learning or 'adult studies' and is concerned with any factor or setting that influences or facilitates the learning of adults. Adult education as a field of study is different from and yet linked to adult education as a field of practice. As a specialized field of study, adult education expreses specific values and attitudes. It has special ways of asking questions and seeking knowledge, using appropriate methodologies for collecting and interpretating information. All this it does with the end purpose of building theory and specialized body of literature. Like any other social scientist, the academic adult educator is one who is familiar with and understands the research and literature in his own field.

The present body of literature in the field of adult education is immense, including, for instance, literature on adults as learners, adult development, social and psychological aspects of adult education, writings on methods for teaching and learning, research on agencies and settings for learning, historical research, statements on principles for planning and curriculum design, research on special groups and social issues, and international and comparative studies. Like all the social sciences, adult education has developed a code of ethics in all domains of its

activity, including its research, teaching, counselling, planning and other professional poles within the practice and study of adult education. As with any discipline, the accumulation of a specialized body of literature leads to the discovery and acquisition of further knowledge.

Time and specialization characterize the pioneering of any profession. Adult education, not unlike other sciences, began primarily as a descriptive science, borrowing what seemed to be relevant from other fields of study. The descriptions and the eclectic borrowing became the base for formulating the questions leading to further research and this in turn lead to the establishment of university graduate teaching programmes. Adult education as a university-based academic discipline is relatively new, which accounts in part for it being misunderstood by colleagues in other social sciences, by vice-chancellors and bureaucrats. Evidence of this can be cited, where people from outside the discipline have become heads of academic departments of adult education. As one scientist has commented, one can imagine the reaction if someone from chemistry were appointed to head a department of sociology, or an economist to head a department of psychology. The assumption that anyone can do adult education is as invalid as assuming that anyone can, without training, be a librarian, a political scientist or a psychologist. As amateurs, all people do all of these things but a specialized field of study and practice is not based on amateur behaviour, void of an understanding of theory and research.

Adult education as an academic discipline is well established in most parts of the world and is now evolving in India as well.[38] As with the early years of other social sciences, it takes time to find a balance between the practice of a body of knowledge and the development of academic departments of research and teaching. For instance, the rapid expansion of practitioners in adult education through the AEP, the parallel training of professionals and the integration of appropriate evaluation and research into adult education programmes have helped to establish the discipline of adult education in India.[39]

All the social sciences are committed to training their

members. Research and teaching are inseparable, representing respectively the production and the dissemination of knowledge. Apart from the training of practitioners in adult education, which is done by a variety of agencies, universities have programmes of studies at the masters and the doctoral levels, the latter programmes requiring that a substantial research thesis be undertaken and completed. Historical events have determined that almost all academic studies in adult education are at the post-graduate levels, to the exclusion of under-graduate studies, unlike most other social sciences. The reasons for this are many, taking into account the extreme breadth of the practice of adult education.

Idealy, graduate students in adult education have years of experience in the broadly defined field of adult education, most of them with senior positions and almost all with a first degree in another field, for instance in nursing, sociology, social work, law, library science, religious studies, engineering, education, agriculture, home science, anthropology, political science, management studies, arts and sciences, or other social, physical or applied sciences. Such scholars may also come from an equally diverse number of agencies, such as colleges, government, business and industry, the military or non-government agencies. A typical student body in adult education would be a heterogeneous and mature group with years of experience. The common denominator for linking this diverse group is that they are interested in facilitating their own learning and the learning of others including organizing continuing education programmes within their respective disciplines, professions and fields of practice. This illustrates the vastness of the practice side of the field of adult education.

Another way of viewing the breadth of a field is to observe the areas in which its knowledge is, or can be, applied. It can be observed, for instance, that there is no govenment department or ministry which is not either concerned with sharing information or of having people learn something. From this one can conclude that there is no ministry or department that is not involved with facilitating adult learning and development or of what people learn. One would expect to find, for example,

trained adult educators in all such locations. Examples would include ministries of education, health, agriculture, correctional services and prisons, forestry, the military, citizenship, fisheries. religion, finance, industry, social services, and communications, The literature and research in adult education is applicable to most areas of human endeavour. In the next chapter the agencies, especially international ones, that apply the principles of adult education are discussed as well as the larger network of adult education.

From the above description of client-students in adult education and the breadth of employers of persons trained in adult education, it becomes clear that the diversity of study interests in adult education is also great. Such diversity, expressed by students and faculty interests. are often expressed through university courses. The following are examples of courses that are offered in one or more graduate programmes in adult education : programme planning and curriculum development; small group experience and theory; parental education for family living; basic processes in facilitating adult learning; potential futures and the implications for adult educators; the maturation process and adult learning; comparative studies in adult education; consulting skills for adult educators; education and social development; social history of adult education; introduction to qualitative research in adult education; political economy of adult education; evaluation of adult education programmes; community education and development; adult education in cross-cultural contexts; adult illiteracy; special issues in adult education; research-methods in adult education, introduction to the field of adult education; administration of adult education programmes; thesis research in adult education.

The preparation of the social scientist is more than an indoctrination into a body of theory and knowledge. Each science inculcates specific attitudes and values, which in turn focuses ones 'world view' : the economist interprets human behaviours in the light of the production and distribution of goods and resources; the political scientist in terms of the conditions and use of power; the adult educator views all individuals as learners and society as the context for learning. Each discipline transmits its special competencies.

The exclusive outcome of doctoral studies is not to prepare full time researchers or academics but to train senior practitioners of the discipline. However, each doctorate does require a thesis. The contribution of these research to the expansion of knowledge is frequently underestimated. Within the field of adult education more attention is being given to sharing the topics and the major findings of this research. Through this sharing, it seems suitable that the major design and research methodology be cited as a way of assessing the appropriateness and the innovativeness in research methodology.

One important contribution which adult education research is making to its own field and to the social sciences in general is the refinement and use of qualitative, hermeneutical and phenomenological research. Pushing into new frontiers of research are often pioneered by graduate students working on theses, increasingly employing sophisticated but appropriate methods for collecting, analysing and presenting data. However, such student-researchers can do so only if the university and its faculty is supportive of innovative approaches in research. A body of knowledge in any field of study is based on research undertaken for the purposes of building theory as well as research which attempts to solve problems, while still maintaining rigor, coherence and clarity.

Research in adult education focuses on individual and social learning. It is known, through research, that people take courses for reasons other than learning the content of the course, a factor sometimes ignored by practitioners. Society now accepts that so long as there is poverty, legislating for compulsory education of children does not eliminate the need to offer educational opportunities for adults. In addition, education is not seen as terminal, but as a continuous process. Some fundamental questions have been asked, for instance, about the purpose and intended outcomes of literacy education. Is the purpose of literacy, to use the words of Paulo Freire, to read the "word" or to read the "world"? Adult educators realize that it is not exclusively the ability to read and to write that 'liberates' but the availability of reading material that present different points of view, and challenges critical thought. Liberation

relates to the freedom of choice as well as individuals taking responsibility for the choices that they make. Many other outcomes of research in adult education have been discussed and illustrated in earlier parts of this book.

Previously, it has been shown that the research and practice of adult education is guided by many humanistic beliefs which focus on the worth and ability of individuals to learn. One principle is that of openness, whereby the adult educator admits when an answer is not known, but is able to say that "let us seek the answer together" The process of learning involves the individual in discovery, balancing reflection and action. Curiosity is the desire or the need to know, which is the essence of motivation.[10] It can be seen from all of these discussions that much of what has been said about learning and learners applies to everyone, including social scientists as adult learners.

To summarize, the field of adult education is committed to: quality and creative research, including the study of special groups; a continuing process of interpreting and re-interpreting knowledge; democratizing and sharing knowledge; building networks and collaborating with other fields of study within the social sciences; seeking alternative methods, both in teaching and in research; and of setting an example in accomplishing these goals. Furthermore, the field of adult education strives to; refine the art of framing questions, helping others develop this skill and the rudimentary skills of research; clarifying concepts and exploring the meaning of words, since it is these that define what research is proposed and interpreted; expound the value of qualitative and philosophical research; recongnize the contributions that practitioners can make to the creation and the sharing of research and information; practice the ideas of life long learning; being proactive as well as reactive to helping to meet the needs of society, attempting to anticipate the changing needs of society. Above all, adult education is committed to understanding the process by which people learn, and the various factors which influence learning.

CHAPTER VI

Building Within the Social Sciences Networks

One way to understand a field of practice and study is to examine the various agencies with which it works. Often, it is these agencies that attempt to apply the principles and methods which arise from this field of practice and study. A second way to understand and appreciate this field is to be aware of the networks of communication and professional associations which the field creates for itself. The following section illustrates both of these approaches and this is followed by a discussion on how the social sciences, including adult education, can strengthen their respective networks.

Adult Education Networks and Partners

The establishment of an adult education department within Unesco contributed to international sharing and cooperation in adult education and especially in examining and dealing with Third World issues, such as illiteracy. Since its first international world conference on adult education, held in 1949 in Denmark, Unesco has organized similar conferences in 1960 is Montreal, 1972 in Tokyo, and 1985 in Paris. Out of the last such event came "The Right to Learn" Declaration, which further highlighted the role of learning and education in dealing with basic world problems and viewing learning as a Human right. Through its programs and research, a considerable body of literature on international adult education has been accumulated by Unesco.

Non-government organizations (NGOs) are among the greatest providers of non-formal adult education programs in most parts of the world based on local needs. The expansion of such local agencies has paralleled the development of national as well as international NGOs as well. Notably among these is the International Council for Adult Education which was formed in 1973 by J. Roby Kidd and whose membership includes national and regional adult education associations. The ICAE has organized three significant international events, in Dar es Salaam in 1976, Paris in 1982, and Buenos Aires in 1985. These and other events organised by the Council and through its international journal *Convergence*, have added a new dimension to cross-national collaboration, the acknowledgement of current issues, extending the availability of resources for education and acting as a catalyst for social action. More will be said about the role of NGOs in international development and adult education in later chapter.

The political, social, economic, cultural, and historical context at any given point in time influences what, where and why people learn. It was these influences and the resultant learning that occurred that became the attention of both the practice and the study of adult education. International conferences and other events focused attention on adult education as did the support of Unesco as well as other international agencies such as the International Labour Organization (ILO), the Food and Agricultural Organization (FAO), The World Health Organization (WHO), Unicef, the Council of Europe and the Organization for Economic Co-operation and Development. One can also mention the International Cooperative Alliance. It became evident to these and many other agencies that to accomplish their tasks, learning had to occur. To varying degrees, all became advocates of adult education.

The various regional offices of Unesco including the Unesco Institute of Education in Hamburg and the International Institute for Educational Planning in Paris have further helped to decentralize and yet focus the work of this international organization. These organizations have published materials and organized conferences on a wide variety of topics, including

distance learning, non-formal adult education and literacy, as well as producing research materials and a glossary of terms in several languages. "The European Centre for Leisure and Education (Prague) has...constituted a regional office for adult education and has developed a programme of comparative studies including publishing monographs on national adult education systems of European countries".[41]

International interaction in adult education has also "... arisen fro n the national assistance programmes of a number of industrial countries including Sweden, the Federal of Germany, the Soviet Union and Czechoslovakia as well as the United States, the United Kingdom, the Netherlands, Norway, Denmark, Australia and Canada".[42] The German Adult Education Association has also made a tremendous contribution to programs and to the sharing of information. It publishes a series on *Adult Education and Development* for adult education in Africa, Asia and Latin America.

Soon after the Unesco world conference on adult education in 1960, in Montreal, a group of adult educators from 14 countries met at Syracuse University and organised International Congress of University Adult Education. The congress has sponsored several international meetings of university adult educators, promotes the study of comparative adult education and publishes a journal and occasional papers.

At present, there are upwards of 70 national adult education associations and six regional adult education associations in the world, all member organizations of the International Council for Adult Education. The regional associations are the Arab Literacy and Adult Education Organization; the Asian and South Pacific Bureau of Adult Education; the European Bureau of Adult Education; the Regional Centre for Adult Education and Functional Literacy in Latin America; and the African Association for Literacy and Adult Education.[43] Again, most of the associations produce journals and other meterials and while their primary purpose is to facilitate interaction and support for their members, they also serve as rich resources for international and comparative studies and exchanges.

In some ways, adult education has been recognized interna-

tionally for its expressions of a soc al conscience and for acknowledging the reality within which daily life occurs. To this extent adult education can be seen as a social movement, being concerned with the social issues confronting humankind today, such as class inequality, environmental concerns, peace. racism and sexism. The desire for social justice is a dynamic force. The International League for Social Commitment in Adult Education, founded in 1984, encourages all those involved in adult education to work with the poor, the oppressed and politically powerless in bringing about social, political, economic and cultural change, as well as promoting cross-cultural communication and understanding.

The most recent formed international adult education association is the Commonwealth Association for the Education and Training of Adults, founded at conference in India in March, 1987. The Association is especially interested in strengthening the linkage with practitioners in adult education in various countries. The Association is divided into five regions, encompassing all of the member countries of the Commonwealth. Since most of these countries are new and Third World nations, most of the issues which it deals with arise from the concerns of these countries.

No doubt the non-governmental organization that has made the most profound contribution to international adult education is the International Council for Adult Education. A recent publication of the Council discusses international aid in adult education[44] and outlines the elements for a new relationship in financing adult education, the role of non-government organizations in the field of adult education, lessons from international cooperation, and the relationship between adult education and poverty.

The above illustrates the overall philosophy and extent of commitment of adult education internationally. International studies in adult education are dependent on a multitude of structures that support it, notably the ICAE, other NGOs, Unesco, national and international associations and universities. Collectively they provide the energy and the resources for international and comparative studies in adult education.

Many of the agencies mentioned above, excluding the professional adult education associations, will be familiar to social scientists. Agencies such as Unesco, WHO, Unicef and many others widely use the knowledge and other resources of the social sciences to undertake their work. As mentioned in the earlier part of this section, one way for one science to understand another is to know with what agencies it works, as well as the extent of its professional associations. The above is intended to illustrate this. It will be seen that as a social science, as a field of study as well as a field of practice, adult education has extensive national and international networks.

Like the other social sciences, the purposes of these organizations are : to promote study and research in the field of specialization; to promote the effectiveness of the means by which research is conducted; to make the results of study and research more accessible by means of publications; to promote communication and collaboration among those involved in the field; and to develop effective communication with those engaged in study and research in related areas.

The traditions and events which have helped to support the development of adult education have been attributed to professional associations of adult educators, as well as to the host of other agencies which are involved, in some way, with stimulating and guiding the learning of adults. Special mention has been made of the International Council for Adult Education and Unesco. The field of adult education, frequently through international conference and special events have especially made a contribution to the diffusion of concepts and thereby the changing practices in adult education. Creating a learning society, the transformation of knowledge, the meaning and influence of culture, the relevance of lifelong education, and the democratization of research and knowledge have now become internationally understood values. A predominantly humanistic philosophy, centering on the development and growth of people, has become closely identified with the field of adult education.

Thus far, efforts have been made to describe the meaning, purpose, extent and intent of adult education as a social science, as a way of having colleagues in the social sciences understand

and relate more closely to this field of study. The next section continues to show the relationship between adult education and the other social sciences.

Linkages Within the Social Sciences

Simply put, the social sciences comprise the study of individual and social behaviour, aimed at constructing knowledge about society. One premise upon which the social sciences is based is that individuals are essentially social beings. Behaviour, like culture, is learned, and both are cumulative and become part of personal experience. "Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit."[45] The focus is on society and societal problems. The purposes of the social sciences is to understand and thereby humanize society and the individuals within it. Each science is dedicated to the accomplishment of egalitarian goals, as emphasized by the Education Commission, 1964-66. Social scientists are stewards of a particular body of knowledge which is to be shared with others. Each science is both a field of study and a field of practice, Each social scientist is a philosopher, a researcher, an educator, and a continuous learner.

Academic disciplines are inseparable from a cultural context. King and Brownell expand on this statement :

> The disciplines of knowledge are not clearly described as areas of study or of knowledge, but metaphorically as communities of scholars who share a domain of intellectual inquiry or discourse. The body of intellectual discourses in a field has one or more characteristic ways of knowing—or warranting knowledge—or may share modes of inquiry with other disciplines.[46]

Academic communities can be seen as sub-cultres of a society. There is no assurance that the disciplined knowledge represented by the academic community is 'true' in an absolute sense. Rather, a body of literature is socially constructed and its acceptance and use is relative to one's social location. This concept

is important to understanding the nature of knowledge. It also emphasizes that the creation or relative use of knowledge is not the exclusive domain of any particular domain, but is to be shared within and between social science disciplines.

Each social science is characterized by its specialized body of knowledge and at the same time, each has areas of specialization within it. These areas of specialization may be similar and therefore hold the potential of being shared across disciplines. For instance, culture is not the exclusive domain of the anthropologist. Research interests in tribal people, in urban workers, in organizational structures, in values for learning, in industrialization, for instance, are not, by definition, the exclusive domain of any discipline. Hence, one speaks of the interdisciplinary nature of the social sciences. To varying degrees, each discipline is eclectic, especially during its early years. Adult education as a field of study exemplifies this.[47]

To further illustrate the above, political scientists may be especially interested in understanding the meaning of democracy among villagers, but other social scientists, including adult educators, are interested in the topic as well. Other questions arise : How is democracy learned? In what ways is it expressed and valued? what difference does a democratic political system make to the lives of rural people? How does democracy influence social relationships? Economists on the other hand might be pursuing longitudinal case study research which documents the flow of resources within a family or a community, comparing pre-and post-literacy education. Here, there are also questions relating to values, how learning occurs, the effectiveness and availability of resource usage, of relationships, of reflections on life style. Many of these research questions are interdisciplinary and are of interest to the adult educator-researcher.

As a last example, The Lawyers Collective *Journal*, February 1987, points out that ignorance of the law is no excuse. The same journal included an announcement that a trade union convention was organized on the issue of occupational health and safety in India. How does one learn the law? Is occupa-

tional health and safety linked, in some way, to literacy? What do people know about the law? What do they need to learn? How does knowing about the law effect power relationships? What are the social, psychological, educational, political and economic implications of both learning abut the law and occupational safety?

Specific attempts have been made to relate adult education to other disciplines, including anthropology, political science and psychology. From anthropology comes concepts of culture which are characterized by shared values and interests. Tax and Diamond comment that "...members of a particular culture will want to learn or will accept what is new from another culture, if what is offered is useful and if it does not threaten identity, nor violate values, nor involve behaviour which is impossible from their point of view"[48]. Note the similarity of these thoughts to the previously mentioned principles of adult education. Programmes in adult education might be more successful and effective if they were planned cross-culturally. It seems essential to respect the wholeness of culture and cultural integrity, encouraging social scientists, including adult educators, to understand better the core values which a culture seeks to perpetuate. All disciplines in the social sciences have the benefit of learning through contrast and comparison, including the way in which social institutions—economic, political, religious, familial, educational and recreational—are organized and structured. Similarly, the ideas of other disciplines can be beneficial to others, including the contribution which adult education can make to other social sciences. Many adult educators do specialize in sub-categories of the social sciences. The politics of adult education would be one example of this.[49]

One of the earliest efforts in India to relate the social sciences to adult education was made by Susheela Bhan in 1977.[50] At that time, she commented that "no educational reform or innovation can take root without the active support and participation of the social sciences." She speaks of the perplexing problems of human behaviour and relationships, and lists a number of problems relating to non-formal adult education that requires the attention of the social sciences, such as, financial

issues and cost-benefit studies; questions relating to motivation; problems of methods and techniques of administering, planning and teaching adults; the effect of socio-religious and cultural traditions on learning and adult education; historical studies; and studies of adults as adopters (of ideas, innovations and technology). She strongly urges interdisciplinary collaboration within the social sciences. Interestingly, at the time that Dr. Bhan wrote her article, adult education as a specialized field of study within universities in India was relatively new. Since then, there has been a great deal of development and expansion of adult education, both as a field of study and a field of practice

A more recent event that looked at the role of the social sciences in adult education took place in Bombay in March, 1987, organized by the ICSSR (Western Region). The seven scientists that presented papers at this one day conference talked about the teaching of values in adult education courses, societal attitudes toward education, environmental perception through adult education, national policies on adult education and economic perspectives of adult education. There was full agreement that disciplines in the social sciences needed to be responsive to government adult education programmes and that these sciences had rich human resources for doing this. Examples were also given at the conference of how universities were working with their respective communities. Apart from some referencss to the social sciences undertaking research to support the work of adult education, the conference focused almost exclusively on what cor.tent each science discipline could teach to adults. More could have been said about : the discipline of adult education, as a social science; what social scientists have to learn from other adults; the functions, other than that of teaching, that comprise the field of adult education, such as research, theory-building, evaluation, and administration. There is also a considerable amount of literature that talks about the developmental stages of adults. Further explorations are needed to develop collaborative research relating to adults as learners.

Nordhaug[51] attempts what is referred to in the above paragraph. He begins by assessing the theory already existing in the field of adult education and calls for a continuing systematic

attempt to developing further theories. He recommends borrowing concepts and theories from established social sciences, mainly sociology and economics, as a strategy for development. His article and that by Sanger[52] could provide a basis for discussion between social scientists, including adult educators, with a view to developing an appropriate theoretical typology which accounts for the character of the social sciences and adult education practice in India.

From the discussions thus far, one may conclude that all the social sciences are both unique and similar. Adult education as a field of study shares an interest with each of the sciences, since these social sciences touch the daily lives of adults as learners. On the other hand, all the social sciences are concerned with the creation and dissemination of knowledge, and therefore all share a commitment to teaching and learning.

CHAPTER VII

The Expanding Role of Universities

The home of the social sciences as areas of study and research are the universities. The practice of these sciences, however, as with adult education, occurs in any number of settings and through many agencies and institutions. Research undertaken by the social sciences has never taken place within a vacuum. To varying degrees, such research has accumulated data from and interacted with its field constituencies. Not until the mid 1960s did the universities in India begin to perceive themselves, as a total unit, as institutions responsible to rural and urban communities comprising the general populace. Adult education has played a major role in bringing about this transition.

In 1984-85, the International Council for Adult Education and the Commonwealth Secretariat undertook an international study which examined the role of universities both in developed and lesser developed countries, to assess what these institutions were doing in supporting non-formal education and development.[53] Some of the statements which came from this survey included the following:

- There is a commitment to helping the poorest members of society and this is done not only through direct field activities but also in the training of middle and senior leaders and managers including post-graduate studies.
- A number of universities emphasized the need for

regional and international sharing between the alumni of these various institutions. It seems important to further tap the experience of these trainees, including the further use of them in the training of others.

- Finally, more and more developmental projects are occurring in urban areas, in addition to the longer tradition of rural development, which calls for special skills in the management of urban development.

Much more came out of this survey, but the overall findings further emphasize the contribution which adult education can make to development as well as the need for formal studies in adult education, sometimes involving international study programs.

The history of the expanding role of adult education and extension within universities in India has yet to be written. Some awareness of this history is important in understanding the developments of one of the newer social sciences in India, namely, adult education.

Under the capable leadership and vision of its vice-chancellor, Mohan Sinha Mehta, it was the University of Rajasthan that established the first general extension and continuing education programme in India, in 1954. What is not widely known is that in the following year, the first graduate course in adult education in India was offered at that university, through the Department of Library Science, since at that time there was no academic department of adult education. In 1966, the first post-graduate diploma programme in adult education was also offered through the University of Rajasthan. The First All India Conference on Adult Education took place at Mt. Abu, Rajasthan, in 1965., sponsored by the University of Rajasthan and the Indian Adult Education Association. In the following year, the first All India Conference on University Adult Education took place in Bhopal. Reports were produced from these and other conferences which followed. The university of Rajasthan experience is also documented[45] as is its initial plan for the development of its extension functions.[55] The first

Indian anthology on adult education,[56] and numerous other publications further elaborate on the role and experience of universities in reaching out to their respective communities.

Since the mid-1960s and especially during the last ten years, extension work is now accepted as the third dimension of universities, in addition to research and teaching.[57] The University Grants Commission made this clear in its Policy Frame in 1977, reinforced by its later guidelines.[58] Especially since 1978, the Government of India has increased its concerted effort to support the cause of adult education, focusing on one of the country's greatest social problems, namely that of adult illiteracy.[59]

When a nation attempts to deal seriously with any social problem, it mobilizes and uses all its available resources. Universities and higher education[60] are seen to have special resources in dealing with developmental issues, linking individual and national development through a process of learning and education. With an understanding of its own resources and its purpose in society, universities have become part of a collaborative team, through its various social sciences, to deal with adult illiteracy[61] and its often related problems of poverty. Kumat[62] expands on the relevance of this to university social scientists:

> The sensitive modern Indian intellectual has to get over the anguish and the loneliness with which he is afflicted in the present social situation. . . . he can do so only if he starts looking beyond the walls of his middle-class or upper-middle-class existence. . . trying to relate his thinking to the fate of the ordinary men and women and their suffering, by choosing consciously to identify with their hopes for the future.

That is, the "wretched" of the Indian earth can only be liberated if the educated elite become involved in their struggle. In the words of Ramachandran and Henriques,[63] "Images of oppression, of self, of overall consciousness" are increasingly becoming the concerns of the social scientist as a first step to social action. In spite of this, Kunder[64] concludes that "while

reviewing (the) literature, I am of the opinion that there has been very little systematic and sustained effort to study the problems of adult education."

Universities continue to discover their "outside world"[65] through continuing education and extension programmes.[66] More and more, the social sciences are participating in this process of 'reaching out'. One might appropriately assume that to be involved in such activities would mean that this would influence the research that such scientists undertake, focusing more on social problems; exploring alternative ways to teach and communicate; influencing how theory is presented and grounded, within the classrooms; more greatly valuing the experiences of lay persons as well as university students, many of whom are interacting with each other through adult literacy and other educational programmes. Although often not perceived as such, to be involved in extension work is to be involved in adult learning through education. Social scientists are becoming, or more accurately, have always been, adult educators in that they are attempting to facilitate the learning of adults. One can say that the changes within universities in India and the "Indianizing" of the traditionally Western social sciences are being transformed through adult education. Universities are becoming institutions of adult education, especially if one acknowledges that the students enrolled in these institutions are themselves adults.

In order to understand the changing phenomena of the university, one must reflect on the practice and experience of being involved in adult education. This calls for a specialized field of study that will focus on the various ramifications and outcomes of the adult learning that is occurring. Such becomes the argument for an evolving specialized field of study in adult education, dedicated, as are other social sciences, to reflection, research and the creation of a specialized body of knowledge. It has already been stated that good practice is based on good theory and together these constitute a discipline. Teaching, research and field work (for instance, through extension) are characteristics of all the social sciences.

One can observe that adult education in India now chara-

terizes a social movement, having an energy and a momentum of its own. The momentum is sustained through the efforts of thousands of workers, many of them volunteers, the policies and resources of the Government of India and other levels of government, the University Grants Commission, through numerous non-government agencies, and of course through universities. A social movement has an energy and a momentum of its own. Generally speaking, the field of study (the discipline) of adult education has trailed behind the practice of adult education, although this situation is changing. There are now a number of universities which have graduate programmes in adult education, often linked to the continuing education and extension functions of their universities.

Effort needs to be made to keep these two functions, that of study and practice, separate while at the same time acknowledging the obvious connections which they share. What is yet to be more fully acknowledged it seems, is the linkage which the social sciences have through adult education, through literacy programmes, but also through courses for the general public and through professional continuing education programmes. That is, linkages through adult education that goes beyond literacy.

What follows is a continuing discussion on the university's role in disseminating knowledge.

The Dissemination of Knowledge

Previous mention has been made of the dangers of knowledge becoming a monopoly,[67] in the hands of those that create or control it for political purposes. The challenge to academic social scientists is to perceive the dissemination of knowledge as an extension of its production That is, creating and sharing deserve equal attention. In his inaugural address to the All India Conference of Vice-Chancellors on Value Orientation in Higher Education, Giani Zail Singh, pointed out that "Enlightenment comes with the dawn of real knowledge endowed with qualities like humanism, spirit of sacrifice, selfless service to humanity".[68] Among other things, the Conference participants discussed the relevance of education to growth and development priorities and the role of higher education in national

integration. The social sciences are committed to the achievement of these goals and to the spirit of democratizing knowledge.

Communication is more than the giving of information. Efforts need to be made as well to help others understand knowledge and to find relevance of it to the daily lives of individuals and communities. For those in the social sciences, this means that the language of the scientist needs to be transformed to the languages of common people. To 'understand' these 'languages', it is necessary to work with those with whom information and knowledge is to be shared. Thus, researchers become educators, working with people to find meaning in the discovery and re-discovery of knowledge. Sometimes the latter involves re-examining what is already known but applying it within a new context. Access to and the use of information is the cornerstone to a democracy. Through the use of knowledge, citizens are able to more greatly influence the institutions of society.

The great variety of ways to share information seems obvious and a few examples only need be mentioned here. For instance, for over forty years, adult educators have been involved in the use of radio in sharing knowledge and in encouraging people to critically think about their daily lives. All India Radio has had considerable experience in using this approach, for instance, its programmes for farmers. Note that the effective use of radio for this purpose goes beyond the mere broadcasting of information. It means taking the initiative to organize listening discussion groups, since discussion with others is a way of clarifying meaning and finding relevance to information received. Such is also the basis for planning further programmes, based on the feedback from these listening groups.

The effective use of radio attempts to maximize a two-way form of communication. The social sciences are encouraged to popularize knowledge The use of radio can be one way of achieving this, through the production of programmes that illustrate ways that social science research can be meaningful and relevant to daily living. The Indira Gandhi Prize for the

popularization of science, in collaboration with the Indian National Science Academy, focuses on the physical sciences. Is there a similar recognization for social science research?

Much research in the social sciences begins with a desire to understand and thereby solve a social problem. After the research has been completed, going back to the source of the problem and the people that experienced it is a first step in the sharing of the findings from research. A general principle which guides adult education and other social sciences is that those people from whom (research) information has been taken, deserve to benefit from their participation in the research. This becomes a matter of ethics: to give back to those from whom data were taken.

One might cite the potential role of doctoral theses research in the above cycle. Such theses often begin with the personal perception of a problem. The personalizing of research can carry through to the sharing of what has been found through research. Hence the importance of sharing the titles and content of such research, a task which the ICSSR fulfills. These are usually written by people, social scientists, who are already practicing adult education and hence their potential for sharing is already grounded in the field of practice.

The dissemination of information and research can also be done through State Resource Centres, since many of them do produce magazines, newsletters and other materials that are able to 'translate' and interpret research to a broader public audience. It is concerning, however, to hear from some of these Centres that it is difficult to get the universities involved in sharing research and in focusing on the concerns of adult education.

A final example of how information and research is disseminated is through training programmes for functionaries.[69] Given the different levels of persons involved in practicing adult education, there are particular aspects of research that will be especially relevant to them. Dissemination of information has often been done through demonstration. Training programmes are a natural forum for the sharing of new ideas, innovations and information. Such programmes also provide the contact between

researchers and practitioners, out of which can come new ideas for further research.

Since the social sciences are to serve society, there is a natural expectation that the knowledge that is produced will be shared. Access to information is essential for social change. Especially, the social sciences are judged by their relevance to the interests of individuals and to society. Taking the initiative to share research does not degrade either the quality of the research or the prestige of the researcher. At one time, universities were criticized when they began to extend their teaching functions through extension programmes. The argument was that somehow extension programmes diminished both the quality of what was being taught and the stature of the teacher. The argument no longer holds, as universities and social scientists extend their research as well as their teaching functions. More needs to be known of the impact, the implications and the application of research. The sharing of information enhances learning, which in turn opens doors to a different as well as a shared future.

CHAPTER VIII

Sharing Through Research

This chapter is divided sequentially into two sub-headings, for purposes of discussion. First is a discussion of some of the prerequisites that need to be considered prior to undertaking research. This is followed by a discussion on the potential partners or coalitions that might be formed to undertake research, especially research that will support the cause and purpose of adult education, since this phenomena influences not only what research will be done, but the use to which it is likely to be made.

Prerequisites to Research

This first section is really an extension of a dialogue which has already begun between adult education and the other social sciences, in exploring further ways to collaborate on undertaking mutually relevant research. Another dialogue, not being discussed in this paper, would be a dialogue which focuses on the sharing of teaching, compared to research, experiences between social scientists. The point has already been made that all such scientists are many things—researchers, teachers and above all learners. These functions are interlinked In the case of adult education, the focus of much of its research is on both teaching and learning.

Thus far, much has already been said about adult education, both as a field of academic study and a field of practice. Each social science has specialized interests but at the same time shares common elements with other sciences. Later in this book, areas of research are discussed that might be undertaken cooperatively, such that the total of the research output is

enriched and becomes more than the total of individual efforts. This section continues to focus on the role of the social sciences in the practice of adult education. Adult education as a social science, as a field of *study*, now focuses with its colleagues on the *practice* of adult education. Since adult education, primarily illiteracy, is now a National goal, how can the social sciences contribute to the attainment of that goal?

The research which is undertaken by the social sciences is based upon certain assumptions about society and the willingness and ability of individuals and society to learn and to change. These underlying philosophical assumptions are connected to a perspective of the role of the social sciences in bringing about meaningful change in society, or, the negative part of this, in hindering the natural evolution or progress of society. That is, the social scientist..."may either distract attention from the issues of power and authority and contribute towards the continuation of the status quo, or criticize and debunk the present power relations and divest them of authority in the popular eyes."[70] Panchamukhi carries these further. In the social sciences :

> . . .the continuous process of research has to necessarily undergo a frequent metamorphosis, as it were, in view of the dynamics of society, the flow of information to the researcher, changes in the priorities of the questions to be asked and alterations in the methodology of inquiry.[71]

That is, he says, ". . ."the research endeavour in the social sciences becomes more and more reality-oriented with a problem-solving approach." Finally, Panchamukhi reminds us that "...no research endeavours in the social sciences can claim to lead to final conclusions". Research, like learning, is a continuous process, building on itself while changing itself.

The Union Government has frequently expressed its support of "research and advanced study".[72] What guides the social sciences to be relevant in its research and programmes of study? Comprehensive and integrated approaches to development requires comprehensive and integrated research. How does

present-day research prepare individuals and a nation for the future? What are the social knowledge requirements of society? What are the impediments to the creation and use of research for social problem-solving? It is recognized that the principal problems in dealing with technological changes arise in the social sciences although many problems do not have an immediate solution. What is needed, it seems, is not to confine the researching of problems to the boundaries of single disciplines. A more interdisciplinary approach is required. Rigour, relevance and cooperation are not incompatible goals.

The purpose of the social sciences is to study, to understand and interpret society. In one sense, the social sciences form an intellectual foundation for society as well as an instrument for changing society. These sciences are challenging, with profound understanding, assumed social realities. A number of other questions arise as prerequisites to undertaking collaborative research, *e.g.*. What is the relationship between the social sciences, research, planning and political decision -making? Who benefits most from social science research? What factors prevent the social sciences from adapting alternative approaches to undertaking research, breaking from undue attention on quantitative research? In what ways is research on real needs and problems complimentary to theory-building.? In adult education, studying the idea of continuing education in action (real needs) leads to a conceptual analysis of this concept and leads again to further possibilities, as Behera points out.[73]

A few additional observations might be made about research and researchers, before discussing partnerships and collaboration and eventually to identifying specific areas for further research. From the adult educator's point of view researchers are learners, practicing the concept of life-long learning. If researchers are not perceived as such, can they be respected as teachers?

Relevance implies appropriateness. One speaks of appropriate technology from the users point of view. Similarly, one can speak of research from the users, point of view. Users as learners have opinions about what knowledge they lack and

which they would like to acquire. Ecological approaches to locality planning and research acknowledges the relative balance, personal interrelationships and the social environment. Social problems and their solutions have local characteristics that require local and original research.

Research in the social sciences has the potential of giving attention to those who otherwise are usually ignored. This can best be overcome if people are involved in the research that is intended to understand them and to help solve their problems. Research, like education, requires commitment to participation. Research that is relevant arises from humanistic assumptions about the capability of people to become meaningfully involved. The way in which scientists conduct their studies is influenced by these assumptions about people. In turn, these assumptions lead to the questions that determine the design for research. Research, like learning, needs to be grounded in reality. To this end, the past, the present, and the future are interrelated realities. Research needs to address both the pragmatic and the idealistic components of life and living.

Other prerequisites to research can be summarized, although each could be extensively discussed and expanded upon. Such consideratons as : collaborative research is one way to reduce the piecemeal nature of research ; research itself is one way of alternatively working with people, towards shared goals of individual and national development; there is a need for both developmental as well as basic research in the social sciences; undertaking good research parallels the development of good research management skills; research learns from and values both the process of undertaking research, as well as the end results which it produces.

The purpose of research is to enhance learning and extend one's freedom of choice, opening doors to a different future. Research involves "re-searching" ourselves.

An assumption upon which much social science research is based is that all persons, including villagers who are unschooled or illiterate, have life experiences with the various disciplines within the social sciences. All persons have a personal

history of self as well as a shared history with one's community; each knows about the realities of geography, including concepts of distance and geographical relationships; with economics, the acquisition and management of resources, with social and power relationships, that is, with sociology and political science; and experiences with psychology and other sciences. These experiences are to be taken seriously and built upon by the social scientist.

One cannot assume that unschooled persons have no experience with either the social sciences or with social realities. To assume otherwise would be as erroneous as to assume that because one has a university degree, one is therefore wise, informed and rational. In responding to the question : what is the role of the social sciences in adult education/literacy? One can begin by asking villagers and field workers : What things would you like to know more about in order to make your life, or your work, better and worthwhile? The responses might then be categorized in one or more domains of the social sciences. The researcher benefits by presenting himself as a learner, wishing to listen to the opinion of others. Being involved in research, whoever that might be, is one way to increase ones consciousness about one's 'world'.

For its own convenience, the social sciences fragment individuals or groups when it undertakes research. But people are "whole beings," each part integral to the other. The interpretation of data from research needs to take this into account. This fact further encourages collaborative research among social scientists. Collectively, the social sciences can understand the "wholeness" of individuals and communities while both have their uniqueness in experiencing the social sciences. One way for the social sciences to understand this uniqueness is to begin to collectively build a specialized body of knowledge about specific social groups.

Bhatnagar and Desai reinforce the above ideas, when speaking about the basic premises which underlay research in agricultural extension. They emphasize that :

1. the individual situations of the farmers are unique and

need careful consideration before developmental efforts are put in;

2. it is necessary to consider the whole situation of the farmer rather than part of it while introducing a technology;
3. the developmental effort could be minimized if research is conducted on farmers' own situations and if they participate in this process;
4. the interaction of scientists and technicians from more than one discipline helps sponsor the technological development and use.[74]

In an earlier part of this paper, it was stated that when students become involved with the field, with real life situations such as participating in literacy, rural or community development programmes, what happens in their university classrooms begins to change. The questions they ask beg for a more apparent application of theory to these real life situations. A similar situation occurs when research becomes involved in dealing with and understanding real life situations. The findings of the research, quite apart from the process of undertaking it, enhance the possibility that the research will be supportive in solving problems. At the same time, the production of theory is grounded in real experiences. In this way, research can help to change from within, the universities as institutions.

Each science within the social sciences, including the study of adult education, has a special contribution to make to societal development and especially to the practice and understanding of adult education, including literacy education. The uniqueness of each science comes from the questions it asks, in its attempt to understand society and human behaviour. It is assumed that collectively, these questions and the resultant answers make up the totality of human understanding.

Thus, each science is characterized by building a specified body of knowledge. The questions that each asks determines the answers it will receive, which in turn adds to its field of specialization. Adult education as a field of study, as a social

science, shares all of the above and other characteristics of the social sciences. Each science : shares a code of ethics for undertaking and interpreting research; faces funding difficulties for research and development; encourages a long-term commitment to research; shares a concern about the part-time and sometimes casual nature of research; has a concern for sustaining the continuity, including the interdisciplinary continuity of research; is guided by a number of basic principles, including the principle of involving the participation of individuals in the planning and conducting of research, whenever this is possible. These individuals are often the source or recipients of research.

Such then are some of the preconditions or prerequisites for collaboratively undertaking research in the social sciences. There are a multiplicity of approaches to designing and undertaking such research. Above all, each science attempts to be thorough and systematic in its attempt to create relevant knowledge, since all sciences, including adult education, realize that no science can afford to rely on the incidental or casual contribution from other disciplines. Each science attempts to work separately, while at the same time, cooperatively, encouraging interaction and sharing between disciplines. The next section expands on the idea of partners in research.

Partners in Research

The partners for undertaking research are many, especially if that research focuses on the practice of adult education. Until now, discussions on sharing and partnerships has emphasized the interaction between the soeial sciences themselves. There are many ways in which those in the social sciences share with each other, notably through research but also by serving on thesis or examining committees of students through publishing in each other's journals, through the supervision of student field placements, through dialogue and the sharing of ideas, and through their teaching functions. To a great extent, the centre for some of this sharing has become the university extension and continuing education divisions, as more social scientists become involved in interacting with a larger public, primarily through teaching. However, since teaching is the sharing of a body of

knowledge, which is in itself based on systematic study and research, interacting with the larger public through teaching also involves the dissemination of research.

Such university extension divisions, mentioned above are becoming "centres for community studies". Teaching is only one of its functions. Apart from being a service programme, it might also involve itself in the accumulation and communication of tested knowledge about social change, and also consultation, research and training. Such "consultants", trained in the social sciences, are also inter-disciplinary process-observers, from which come ideas for further research as well as the development of non-academic partners. This interaction is not limited to social scientists but potentially with all other sciences which together make up the character of an university. There is no science that does not have the potential for contributing to individual learning, social development and therefore to adult education.

It is well known that not all social science research is undertaken within universities. Numerous other agencies are committed to research, to social change and to the fostering of learning, for example, the National Council of Educational Research and Training (NCERT),[75] the Indian Institute of Education (IIE), the Administrative Staff College of India, the Small Industries for Extension and Training (SIET), the Society for Participatory Research in Asia (PRIA), Literacy House (Lucknow), the National Institute of Rural Development (NIRD) and the various adult education state resource centres. All these, and various levels of gevernments become potential partners for undertaking research.

Another level of partnerships are the many non-government organizations of which there is a long and rich tradition in India. The general character of these agencies is that their main activities and their focus of attention is on the practice of adult education. They are involved in the planning and implementation of programmes for adults as learners. However, many of these do undertake research, touching various social sciences even though their functions are basically educational. Each state in the union has a multitude of such agencies. One must

ask whether the value of these agencies to the social sciences is not understimated or even unrealized. What ideas for research might come from partnerships with these agencies, beyond what ever interaction already exists between social scientists and employees and volunteers associated with these agencies? How might research be grounded further through the practical experiences of these organizations, many of which work with the poor and illiterate? What does the social scientist have to offer to the theoretical understanding of practice, or the training of practitioners, or to the communicating of knowledge?

When considering the potential alliances which might be built within the social sciences, focusing on the practice of adult education, one is atso reminded of the many agencies, mentioned earlier, which attempt to facilitate adult learning, including Unesco, WHO, Unicef, as well as the International Council for Adult Education and the Commonwealth Association for the Education and Training of Adults. Also, attention has already been drawn to the number of national and regional adult education associations,[76] many of which could be involved in comparative studies or as sources of research literature.

In the quest for partnerships in research, it seems important to consider all the elements which make up the process of research. This process includes the initial idea for research, including the conceptualization of a research question the design and planning for research; the collection of information; the analysis of data, the drawing of conclusions, the dissemination of knowledge and the findings of research. For which parts of the research process does one wish to develop partnerships? Partnerships may include the entire research process or selected components of it

What are the actual or potential benefits of partnerships? There seem to be many benefits including: the development of creative ideas and design for research; responding to the questions of non-academics, of the average man and woman, as well as questions arising from practitioners; developing partnerships for the dissemination of information and knowledge and enhancing the relevancy of research; clarifying the communica-

tion of ideas; testing out the application of theory; sharing accountability for the expenditure of public as well as private funds; to democratize society since it is upon information and sound judgements that democracy is based; to help set priorities in the utilization of resources; to develop appropriate social indicators for assessing social and individual change, recognizing the values of qualitative indicators of social change which encompass feelings. opinions and attitutdes.

Additional benefits arising from partnerships in research might include constructively criticising the status quo of society; overcoming the barriers to participation, in research and society; increasing the consumption of information and research; increasing debate and dialogue about social change and thus creating an intellectual forum for critical thinking; assisting in the process of personalizing information and meaning to daily living; sharing the learning which can come from individual and community mistakes; build on the strengths of a larger number of people and helping to free people from their bondages; making sense out of contradictions, including contradictory conclusions from research; overcoming the problems of language and conceptual frameworks; decreasing the isolation of the university from society; putting greater meaning into action research; further recognizing and valuing self-reflection as a way of understanding the social sciences; decreasing the bureaucratization of research; and generally to make greater social sense out of the social sciences. The reasons for developing partnerships are the same reasons for undertaking research itself.

The social sciences are a mental set. an attitude for interpreting social behaviour. Developing partnerships with others is a way of dealing with the public expectations of the social sciences, that is to create an interface between the sciences and society. An assumption underlying the formation of alliances with others is that all functioning members of society are skilled in thinking about human affairs and it is the aggregate of these skills that is labelled common sense. Since many social problems can only be solved collectively, so too can research be enhanced when it involves groups of committed persons. Researchers themselves are members of society.

It has long been recognized that knowledge is a form of power, that needs create wants, and that people identify differently with the social sciences when they can see the relevance of these to their daily lives. That is, knowledge is "heard" only if someone "listens" more attentively, if people have been involved in the creation of knowledge. This point leads us into realm of dissemination of information and broadening the self-interest in research.

Knowledge and research therefore become consumer commodities. When viewed in this way, and when taking the initiative to develop partnerships and networks within the process of research, one is building a "centre for community research". On one hand, the process involves looking as broadly as possible when considering the potential research partner. On the other hand, the process depends on being selective in order to achieve specific and immediate goals. If one assumes that everyone wishes to improve the quality of work and daily living, then each person therefore becomes a potential user and contributor to research. Potential partners include colleagues in the social sciences, those in government including policy makers, non-government agencies, individuals and communities, business and industry, labour and cooperative movements and other members of society. Each may become interdependent with the other in making sense out of human behaviour and setting directions for a shared future. Thus one speaks of science not only "for" but also "by" the people.

Having understood the social purpose of research, and the value in forming partnerships and thus being clear about the principles by which one will work together, it now seems appropriate to identify some areas of research which the social sciences (and others) might work on supporting the practice of adult education with the result, it is hoped, that each will be mutually strenghthened.

CHAPTER IX

Responsible and Collaborative Research

Preamble

This section explores some of the areas of research, relating to adult education and adult learning, that might be collaboratvely undertaken by various combinations of the social sciences. From previous discussions in this paper, it will be obvious that the possibilities for research is as varied as the people involved in learning or the locations where they live, work and learn. Research relating to adult education touches on all aspects of daily living and therefore on all areas within the social sciences.

A good basis for undertaking research is to approach it as if it was cross-cultural. The principles which guide research on other cultures applies to a much wider dimension and can be applied to the socio-economic "cultural" differences which usually exists between the social scientist and the subjects of his research. The point here is that all persons, scientists and subjects, have values which determine how they perceive their "world". Value differences, and the different perceptions which people have in perceiving themselves and their lives need to be accounted for in all research. To this extent, research always has a subjective, qualitative aspect to it. This natural character of research, this "given", may lead some persons to react defensively to this statement. However, if one examines the essence of the statement, it is only to acknowledge what is known, that only human beings undertake and experience research.

Longitudinal Studies

Most research in the social sciences takes place in a single time framework. Such research lacks a historical dimension and seldom does the research document show situations, opinions practices and feelings change over time. What seems to be needed in collaborative research within the social sciences is more longitudinal studies. The first step to doing this is to establish baseline data, the foundation upon which longitudinal studies are built. When working with practitioners, this may be simply a case of establishing simple record-keeping practices, and of having such practitioners realizing the value of document and archives. These longitudinal studies would reflect people as continuous learners, each in a process of change.

In developing research alliances, especially between the social sciences and the non-government sector, there is a challenge to have more people see the actual, or at least potential, value of research. Research needs to be seen as one way to learn, as a way of improving what one is doing, such as conducting literacy classes for adults or research as a way of improving quality, effectiveness and relevance. The statement that "We are too busy to do research" might be interpreted as saying that people do not want to learn, to change or to improve, which in most cases would be nonsense. Such a statement usually says more about the misunderstandings people have about research. Such misunderstandings are sometimes justified since the research they have experienced might indeed have been esoteric, couched in complicated language and seamingly irrelevant. In complicated language and seemingly irrelevant. It seems that the first step to establishing alliances is to engage with others in a process of understanding what research might be. not necessarily what it is. Research is natural to the human condition.

Research Partnerships

To establish partnerships in research is another way of establishing support systems to undertake, interpret and dissem - nate research. That is. to value research. Values are sustained

if there is a community acceptance of these values. The same principle can apply to research as well. How to build commitment to research that is relevant and participatory has already been discussed previously in this book.

Perhaps one way for the social sciences to establish meaningful alliances is to undertake a study of the key concepts that each science thinks characterizes itself, a kind of content analysis. For instance, one might examine the key concepts that are discussed in the various courses taught within each science. To what extent do concepts overlap between sciences? One can say that such concepts greatly determine the questions that guide research. A major reason for undertaking research is to understand specific groups or phenomena in society. Since individuals and societies are complex totalities, one could argue that the only way to understand the totality is to undertake collaborative research.

A prerequisite to undertaking research is to be very clear about why and how reseach is being undertaken. On one hand the accusation has been made that the "Choice of research problems is largely dictated by considerations of easy publication in international journals".[77] The same government publication comments on the mediocrity of research in higher education and notes that "Research is largely confined to traditional areas: inter-disciplinarity has not taken root". "Most of the researches in Social Science", it says "are uni-disciplinary. Inter-disciplinary researches are not taken up sufficiently. This is particularly needed. . . ". The Report actually speaks of the need for symbiotic relationships when undertaking research. On the other hand, are research topics selected to "promote national progress, a sense of common citizenship and culture, and to strengthen national integration"?[78] This latter quote suggests research that examines what people learn, what values and opinions people hold, and research which takes the initiative for sharing the process and findings of research.

It is not a digression here to question the reasons why social scientists undertake research and the way in which they will be

professionally "rewarded" by their colleagues and their respective disciplines. If the priority is to undertake research which is intended to serve the people and therefore the interests of the nation, then an appropriate support system needs to be developed for social scientists, such that research of this kind will be valued by ones colleagues.

Research Relevancy

Undertaking research that is relevant should not interfere with one's career goals. This question becomes a matter for serious discussion within universities, apart from discussions that are likely to occur within other institutions, including industry and government, when members wish to participate in research. As for universities, there is a realization that the criteria for assessing professional performance are determined by academies. Any changes of these criteria can also be made by the same group. To what extent is publishing in international journals important? The question begs one to ask how those that engage in research, within and beyond universities, will be rewarded.

It has been stated that :

> Thrust of research and innovation is generally limited to the needs of the organized sector. The unorganized—the medium, small scale and rural sectors are not getting adequate benefits of research.

Furthermore :

> Research in social sciences is generally not related to problems of development. Nor are the results of social sciences research disseminated adequately to the policy makers in a form that they could be used in policy formulation. The linkage between research and curriculum renewal is also weak.[79]

The matter of sharing research has already been discussed. An actual area for social science research might examine the various ways in which research is or may be disseminated, in

what language can it best be understood, and how research is utilized, and by whom.

Selected Areas for Research

There is some risk in being selective in order to illustrate a point. It must be emphasized th.t the areas for research suggested in this section are intended to illustrate the immense scope for collaborative research, within and relating to the broad definition of adult education as a field of practice. Having said this, many of the areas for research suggested below, focus on research relating to adult literacy education, to rural development, and to research that will in some way help to understand and alleviate basic human problems in India. The broader areas for research would include studies of adults as learners, including, for instance, adults involved in training programmes at any level such as the training of senior government officers; university students as learners; professional in-service training programmes; and educational programmes within business and industry. Broader areas for study would also include alternative methods and techniques for teaching. It is hoped that research in these and other areas will also be taken seriously.

RESEARCH ON LITERACY

Because of its national priority, it seems best to begin by discussing collaborative research that relates to non-formal education and adult literacy. Research dealing with this topic, like official policy statements, are built on a number of assumptions about literacy. Examples of these assumptions are outlined by the UGC Working Group :

> Education is a human right. Literacy provides access to knowledge and understanding of skills. It is a life-long process for the development of harmonious personality to comprehend the ever widening and deepening spheres of human endeavours.
>
> The removal of illiteracy is regarded in effect as a sina qua non for the struggle against exploitation and removal of

impediments to the growth of the individual and the socio-economic progress of the country.

In a democratic society, literacy is a means of enlisting people's participation in the functioning of the democratic system. It constitutes the first step towards acquistion of knowledge and development of productive skills.

It also fosters awareness of the rights and responsibilities of the individual and the community at large.[80]

Examining other such statements suggest a host of research topics relating to literacy education. In what way does literacy provide access to knowledge? That is, what do new literates actually read, and comperhend ? What kind of exploitation is removed? Or do people become exploited in different ways? What impediments are removed as a result of literacy and in what ways does literacy add to the growth of individuals? The purpose of research is to show how these philosophical and underlying assumptions are actually expressed, exemplified or applied. Examining policy and guideline statements therefore become one source for research ideas. For researchers, policy makers, and funding agencies, a distinction always needs to be made between esoteric research and research questions which, if answered, will make a difference to individual development or assist in the more effective use of resources. The former category of research, the esoteric, has an important place in research, but is usually less directly related to field based and developmental research.

Literacy in its broader context is more than the act of making individuals literate. Furthermore, adult illiteracy, like any human condition, has a historical context. The larger question is why are adults illiterate? Is it because as children such adults never went to school? Or is it because they did go to school but had to leave, because what they were learning was not seen to be relevant? Or because of economic reasons, they were needed to support their families? Or, did they at one time have literacy skills but, for whatever reason including the unavailability of reading materials, lapsed back

into illiteracy because the skills they had were not utilised? The complexity of illiteracy is clear. What is the relationship between formal and non-formal education, since, as Kidd points out, "both are needed as part of a total system".[81] Eradicating illiteracy is more complex, as is fully realized, than passing compulsory primary school legislation. Kumar,[82] for instance, discusses various reasons for the failure in primary education. Research which helps to further understand this also helps to understand the cause for adult illiteracy, as well as how to overcome the problem. Functional education in schools leads to the retention of functional literacy skills as adults.

Research on adult illiteracy can and and does involve all the social sciences. For instance, further documentation through case studies is required to illustrate how literacy programmes can become economic lly self-sufficient. Examples of this would include: Deoria, U.P. where a percentage of farm produce belonging to a rural college was returned to running further adult literacy programmes; Pune, where profits from a nutritious-biscuit factory were used initially to run literacy programmes for the women that managed and worked in the factory but later, programmes for the larger community were organized, thus benefitting from the profits of the factory; or the case in West Bengal, where members of an adult village literacy class collectively invested in raising fish in a pond adjacent to where the class was held. Not only did each member of the class benefit financially from the investment, but the vocabulary centering around raising and marketing fish became the basic vocabulary for teaching literacy. These examples could be examined from the point of view of the social sciences, including adult education, sociology, psychology or economics.

Might one also study those students and faculty who are involved in planning and teaching in adult literacy programmes? As adults, what is each person learning, including what they are learning about themselves? What are they learning about the basic principles which guide literacy education? Having become aware of principles that guide the learning of others, such as illiterate adults, what transition do university students and faculty make in applying these principles to their own

lives and relationships with others? For instance, one such principle is that learners should be involved in planning their own learning. A second principle is that people will take responsibility for their own learning if they are trusted and given the opportunity of doing so. Simply, adults are to be treated as adults. To be treated otherwise means that they will act in a manner that is otherwise "unadult". Are these and other principles valued, understood and applied within uiniversity settings?

The obvious next question to the above is whether university and college students are "adult". Do the principles that such students are intending to apply when they are working with illiterate villagers also apply to themselves as students? Where does the cycle begin and end? The way in which one organizes learning, which is education, is determined by the way in which one perceives human nature. What are the theories about learning and teaching held within universities and colleges in India and how do these apply to the relationships between adult students and adult faculty, the difference between them being differences in education, experience and time for reflection. Do these differences diminish relationships between people as adults?

The rather obvious point being made here is that research on literacy need not be narrowly focused, since the practice of literacy education is far from being narrow. The implications of literacy education are immense. Is literacy education widely or narrowly conceptualized? It has already been mentioned that illiteracy is an indicator, a barometer, of other conditions including being poor, malnourished, or not having fresh and safe drinking water. If one studies these and other related factors, would one also be helping to deal with the problems and causes of illiteracy? Does literacy lead to solving problems or does an involvement with others in solving social problems lead people to want to become literate, to learn and to value education? By the nature of being involved in social action, one is involved in a process of learning.

Does one focus on offering literacy courses for adults or does

one work with people to overcome daily problems? Presumably one does both. In what ways do literacy programmes bring about individual and social change? For whom? From whose point of view? Again, the complexity of literacy education becomes apparent. What parameters are to be put on literacy when planning research relating to it? As a first step, one could develop a conceptual map to illustrate this complexity.

OTHER CONSIDERATIONS FOR RESEARCH

When discussing the contribution of the social sciences to non-formal education (NFE), Susheela Bhan[83] identified a number of areas for further research, including :

- —the study of NFE as a social process, a social system and a social institution;
- —NFE in its socio-cultural context such as the interaction between the learner and programmes, the impact of rapid change, and shifting social stratification.
- —developing suitable scientific methods of inquiry and developing theories of learning and learners. (On this point, previous sections of this paper have raised questions of what is "scientific" and the need to use alternative methods for research including qualitative ones.)
- —finally, Bhan mentions the need for research on policy decisions and policies on adult education, including implementation and evaluation.

Bhan goes on to point out that "Indian planners at one point of time conceived of development as a simple economic process, dependent on technology and industrialization". This narrow view is no longer held but what are the ideas presently held about learning by planners for development ?

Bhan's comments lead to a host of possible areas for collaborative research including : studying and practicing the concept of participatory planning; research that will help to anticipate the consequences of policies; studies on the process whereby policies that are formulated actually become implemented

through educational programmes for adults; the influence of values and attitudes on interpreting policies relating to adult education; and the different ways in which resources are perceived and used as a result of becoming literate.

The evaluation of adult education programmes by social scientists and others is especially a complex as well as a sensitive area for research. Given the purpose of education or the purpose of a specific programme, what indicators will be used that will fairly and appropriately assess the programme ? Because the outcomes of education is learning, qualitative indicators (apart from quantifiable ones) must be used in evaluating educational programmes. What are these alternative indicators ? What skills, and especially what attitudes, are required when using and interpreting these alternative approaches ? How can these indicators be made conducive to the culture, to the values and norms that characterize the learners that are being evaluated ?

The above mentioned ideas for research are not new nor are those that are itemized below. What may be slightly different is that the collaborative research being suggested, focuses on adult education and adult learners, with the intention of making learning more effective and more meaningful. It is with this in mind that the following additional and collaborative research topics are briefly mentioned.

It should be noted that some of the areas for research mentioned below have come from discussions with practitioners in adult education. The lead question asked by this author was, "What things would you like to know that would make your work more effective or rewarding?" The assumption underlying this question was that all persons have things they want to learn and that most people wish to improve what they are doing. Some of these practitioners first responded to the question by saying that they had never been asked such a question.

1. Are urban and rural disparities being reduced ? How are urban areas changed when people from rural areas move into them? That is, what do such migrants learn in order to cope with and contribute to urban living? How do they learn to manage resources and develop new or different social relationships ?

2. What processes do people go through when they become collaboratively involved in a participatory approach to making decisions? What detailed case studies are required to further understand this? Documenting only the various decisions that are made in a process does not tell the researcher what alternatives the group perceived prior to making a decision. The researcher is interested in knowing what possibilities were perceived and therefore the breadth of alternatives or limitations a group sees as solutions to their problems.

3. What research is required to study the effectiveness or the pros and cons of undertaking collaborative and multi-disciplinary research? Such a study would account for the learning that came from being involved in the process, as well as the ou come of the research itself.

4. How is power used to enhance or thwart learning and social change? One important role of adult education and the social sciences is to assist those with power to use it, constructively, in different ways.

5. What influence does individual or communal crisis have on what people learn, or the extent to which they become open to making changes? How do people interpret change that seems inevitable?

6. What does it mean for citizens to be informed? The utmost caution must be used in assuming that people have information or, if they do, whether they are able to make use of it. A study by Unnithan and Draper[84] illustrates this point.

7. What factors influence occupational health and safety in the workplace? Understanding safety regulations is more than being able to read regulations.

8. What constitutes the sociology or psychology of illness? How this is related to good health and what belief systems influence the meaning of these terms? That is, many programmes for adults focus on health issues. Health

practices, and adopting behaviours for better health, is more than the acquisition of facts. What more is needed to be learned about these things through multidisciplinary research ?

9. The meaning of geographical distance is relatively clear but how are social and psychological 'distances' overcome and what learning is required to further understand and deal with these human conditions, such as loneliness and isolation ?

10. A host of social and other sciences are interested in environmental issues. How does one become aware of and deal with such issues ? How do deople learn to personalize these issues and is this a requirement for social action ?

11. Policy and other statements defend the need for literacy and education on the basis that these are prerequisites for a democracy. What does "democracy" and "freedom" mean to the "unschooled" and others ? That is, what have they learned and experienced that makes these concepts real to them ? Associated with this are concepts relating to justice.

12. What are the arguments for and against offering concrete rewards for illiterates to become literate ? Does offering such rewards distract from the innate value of education? Should one be rewarded for being involved in one's own personal growth and learning ? Is the reason why rewards are offered is because planners and educators have failed to communicate the value of the intended learning ? Is more important to develop a support system that will encourage people to initate and sustain individuals in relevant educational programmes ? What is perceived to be relevant is always from the learner's point of view.

13. How complex is the problem of indebtedness, for instance, in rural areas ? What learning is required to understand the severity of this condition and what needs to be done and learned to overcome it ?

14. Research on stress is being done at the University of Pune and elsewhere. The assumption is that stress negatively influences learning. In what ways and to what extent ?

15. How do people understand and learn about the law ? Equally important, How do they make use of this understanding and at the same time work within the system to change it, influencing public policy ? Subramaniam[85] raises questions about the concept of "committed" and the neutrality of the civil servant and speaks about the emerging relations between administrators and politicians. So one can speak about the changing patterns of relations between those that formulate and implement policy. How are the key concepts of the law being conveyed to the public in lay language ?

16. Increasingly, focus is being put on women as agents and recipients of change. There are a host of research topics that relate to the place of women in a changing society. Many examples can be given where women are organizing to understand and change the law seeking greater social justice. Joshi[86] further discusses research priorities in non-formal education for women. Especially, women are to be seen as learners. They have always been perceived as teachers, beginning with the teaching of culture to others.

17. According to an FAO document, when attempting to impart or change attitudes, there are at least three factors that need to be accounted for. First, ". . . in order to make sense, information must be perceived to deal with something that concerns the individual, that is, it must make emotional sense to the individual". Second, ". . . the information presented must have some coherence and pattern in order to be understandable" Thirdly . . .

> "there must be room for action in order to establish new attitudes. This may simply involve a stimulus to seek out new information, but it may go well beyond

this to actually testing new insights in a social situation. It is only in this way, by putting ideas into action, that it is possible to obtain the reinforcement necessary to make the new attitude a part of the individual's view of the world [87]

What interdisciplinary research can assist in practicing these principles more effectively?

18. Having people understand and appropriately use new technology lies primarily in the hands of the social sciences. What is the role of adult education and its sister sciences in promoting science and technology? This is a major question raised by Mohanty.[88]

19. In a recent book by Gabriel Roth, the private provision of public services in developing countries is discussed. The book :

    . . .refutes the notion that the sole responsibility of development must lie with the public sector and seeks to shed light on how the private sector can contribute to the development process of a country and in some cases, do it more efficiently than the public sector.

    The author contends that many of the obstacles to the private involvement in public services are social nnd political rather than technical and financial.[89]

Some interesting questions arise when considering this notion. What is needed is research that will be able to assess the comparative effectiveness of this idea of privatising selected social services. Especially, what kind of content and skills do people need to learn in order to implement this notion? One can imagine that a number of social sciences could make an important contribution to interdisciplinary research in this area.

20. It is assumed that adults as learners are volunteers in their own learning process. In addition, a great deal of adult education, especially literacy education, involves volunteer teachers, administrators, writers, and so on. The whole question of the use of volunteers in the

process of learning and education is one that needs much more collaborative research. How effective is the NSS (National Service Scheme) as volunteers in literacy teaching? or of primary school teachers? How does one assess "effectiveness"? It is assumed that "effectiveness" goes beyond the content or skills that are learned, but also includes the affective domain of learning, such as feelings, attitudes and effective human-relationships. Often, studies on volunteers focuses on what they are giving—their time, their knowledge, their skills and service. Research that examines other dimens ions of volunteerism would also look at what the volunteers themselves are receiving. Especially, what are they learning that they feel helps their own personal growth and development?

21. Lastly, and linked to the above, considerable collaborative research is needed on the role of the non-government organizations (NGOs) in the role of development—the development of individuals, communities and the nation. It is generally assumed that money and resources are more effectively spent by using NGOs in the process of development. Presumably it is the personal contact and feelings of trust that account for much of this success. The literature on voluntary agencies is considerable. However, more research is required especially to study the role of these agencies in adult education. Research, and the case studies that arise, needs to to be shared widely, In fact, a research team made up of people from NGOs and social scientists is the first step to sharing, such that the outcomes of the research are directly beneficial to the NGO itself. NGOs also need to share their experiences with others and one way to do this is through research. Such are some ways that the rich tradition of the voluntary sector can become even richer in India. Persons associated with these agencies have questions that they would like to have answers to, which is the first step toward shared research. Might this involvement also lead to a more broad-based grass

roots movement in the country ? What are the ideologies that guide these agencies ?

The above suggested topics for cooperative research are only a beginning, However, they are intended to illustrate the viewpoints of adult educators as social scientists, as they examine the process of human growth, learning and education. The research required can be enriched through multidisciplinary studies, such that researchers become learners together.

CHAPTER X

Concluding Thoughts

This book has attempted to present a sequence of refelections about the actual and pot:ntial relationship between the social sciences and adult education. In adult education, the distinction is made between the academic pursuit or the discipline of adult education and the practice or application of adult education. The former meaning is dedicated to undertaking relevant research, to establishing a specialized body of knowledge, focusing on adults as learners as well as quality teaching at the highest level of formal education. In this sense, adult education qualifies as a social science

The second meaning focuses on the practice of adult education and includes all those programmes which are dedicated to effectively facilitating the learning of adults. Other social sciences also have this dual character, distinguishing between theory building/university teaching/research and application/practice. The purpose of this book was to explore place of adult education in the social sciences and the role of the social sciences in the practices of adult education, including literacy education but not excluding other educational programmes for adults. The broad meaning, of the practice of adult education has been discussed in an earlier chapter.

The essence of adult education, both as a discipline and as a programme, is on adult learning, irrespective of : the skills or attitudes to be learned; the place or time where learning takes place; or the methods and techniques used. The first step to increase interdisciplinary sharing among the various social

sciences is for each science to have a rudimentary familiarity with other sciences. Since the focus of this book was to explore the relationship between adult education and the social sciences, the first step, naturally, was to describe and illustrate the essence, meaning and purpose of adult education. Adult education is one of the newest social sciences in India.

To illustrate the diversity of its work and the larger context within which adult education functions, the International Council for Adult Education's long range statement on "tasks and commitment" was articulated at the 1985 conference in Buenos Aires :

The Role of Adult Education
- Information Sharing
- Links with Social Movements
- Participation
- Participatory Research
- Indigenous People

A Look to the Future
- Linking People to People
- Strengthening Associations
- Advocacy
- Building the Movement.

From the above, one can see not only the branch of interests of adult education but also the wide range of teaching and research it holds. Adult education is committed to dealing with social issues.

Previous chapters of this book have discussed areas of concern and expertise shared by adult educators and other social scientists; the changing role of the universities in India, and the dramatic influence adult education has had on bringing about these changes ; some of the principles which guide adult learning, including assumptions made about people as learners ; barriers which discourage or prevent people from taking part in educational programmes ; and the need for relevant and alternative approaches to research, with examples of the kinds of collaborative research which may be undertaken by the social sciences.

Each person lives the social sciences. Experiences from living have given each person a 'feeling' knowledge of psychology, education, economics, political science, sociology, and so on. The collective study of these experiences constitute the various disciplines within the social sciences. Social scientists are increasingly becoming involved in situations where adult learning and education occurs, apart from their post-secondary teaching and research. For example, there is : the economist who is in charge of a large scale hydro-project that will displace villagers ; the industrial manager who sets policies which will govern the continuing and in-service education of employees ; the anthropologist who is interested in the needs of tribal people; the home economist who is working on a nutrition programme for village women ; the sociologist interested in how people organize themselves for social action ; the social worker who is trying to improve social services in urban slums ; the political scientist observing leadership patterns ; the social historian that is trying to understand the effectiveness of the oral tradition for transmitting culture : or the librarian who is planning a rural mobile library unit.

One could also cite such activities as the administrator who is responsible for planning continuing extension programmes; the director of a State Resource Centre that develops curriculum materials for teachers and adult students in an adult education (literacy) programme; or numerous bureaucrats and specialists working with construction workers, with farmers or fishermen. One essential factor which links all these diverse activities is that in all cases, adult learning takes place or is intended to take place, through organized educational (usually non-formal) programmes.

The complexity of the above examples becomes clearer when these activities, and countless more, interrelate with the process of human development and growth, with training and education, with evaluation, with communications skills, with attitudes and feelings, organizational skills and with the broader concept of culture. The success of the above mentioned programmes and activities depends on the willingness and commitment of people to learn, including the planners and administrators of prog-

rammes or projects, as well as people who will be effected by these programmes and projects.

The efforts to understand specific phenomena of each of the above make up the essence of each social science, Following from this, the production of knowledge automatically raises questions about how it will be shared and to what use it will be made. An earlier chapter dealt with the philosophical and ethical responsibilities of the social scientist to share knowledge, since there is a danger that not doing so may lead to manipulation, oppression and coercion of others. The value of each social science is judged by the extent to which it helps to understand and humanize society. Intellectual 'property' can be legitimate objects of ownership just as physical property as objects. The responsibility of the social sciences is to democratize knowledge and to communicate with non-research, intermediate publics.

A number of additional observations can be summarized, arising from these thoughts. Each statement or idea which follows could become the basis for further discussion.

1. In seeking relevance of the social sciences to the daily lives of adults, one can safely begin with the assumption that all adults, whether literate or illiterate, have had life experiences with the various disciplines within the social sciences. All adults have had experiences, for instance, with history, political science, economics, geography, adult education, and management. Social scientists need to *take adult experiences seriously* and build upon them.

2. Greater effort needs to be made by social scientists to *popularize the sciences, increasing the relevance of the social sciences to daily living.* That is communicating the theories and research in the language of the layman. This has the potential of stimulating further learning and enriching the meaning of research and teaching and at the same time praising reflection in action.

3. A value that social scientists hold and which they wish to instill in others is that of *learning as a lifelong process.* Social scientists are to be seen and present themselves to others as learners, open to learning from others, skillful in the art of listening.

4. Social science *research design is guided by the question(s) being asked.*[90] It is a given that research does not begin with a research design. Hence, the relevance and value of research comes from a knowledge of alternative research methods, including participatory ones. Furthermore, the findings from a great deal of research is tentative and is not either finite, eternal, or absolute. Creating knowledge continues to evolve, shifting the perspective of the social scientist.

5. Disseminating the results of research also carries with it *sharing the implications and consequences of change.* Asking others to change is often the same as asking them to take a risk, deviating from what they know. This risk needs to be shared by social scientists and policy makers.

6. Adult illiteracy is not synonomous with being unlearned or uneducated although it may be linked to being 'unschooled'. Not going to school does not mean that people have not learned, or that they are not continuing to learn. One does not need research to validate this. However, the *unschooled and illiterate should not be ignored by the research* and the teachings of the social sciences.

7. *Literacy* education and other forms of eduction are to be seen within the broader context of communication, aimed at effective sharing and *increasing ones independency as well as interdependency as learners.*

8. The contribution which the social sciences can make to social change and to adult education goes beyond the act of teaching and beyond the knowledge which already exists within each discipline. That is, it isn't enough that the social sciences share with the public what these sciences already know. To focus seriously on adult

education, on the needs of adults, means *expanding the knowledge that we have about these adults as learners.* For instance, it is one thing to teach and write about the the concept of democracy within rural villages. More research may be needed to examine the value which the concept of democracy has to individual villagers. Is democracy understood? How is it lived? Does the concept of democracy extend to the villager's personal relationships, for instance, to members of ones family? Adult educators would expecially like to know how these values are learned and transmitted.

9. The roles of the social sciences are many. Teaching and research are the obvious ones. Advocacy is another role, whereby those that know advocate on behalf of those that may know less. *Collectively, the social sciences can speak with considerable force* when speaking on behalf of a particular group of people or about a specific social issue. Such is the social, ethical and moral responsibilities of the social scientist.

10. Understanding the human condition means to understand its historical causes. Each event, each individual and each organization has a *historical context.* Sometime there is the tendency to "blame the victims" for their conditions of illiteracy, poverty and illness. One important role of the social sciences is to bring about a greater understanding of causes and relationships. Human conditions such as illiteracy are, more likely than not, rooted in a lack of opportunity. Adult education and the social sciences, in general, attempt to understand and improve these conditions by extending meaningful opportunities to a greater number of people in society.

11. The concepts and terms used within the social sciences often convey both meanings and assumptions. The words one uses often express the values or philosophies which the user holds. The concept of 'life-long learning' would be one example of this. Another is the "awareness walk" whereby members of a development agency, politicians,

bureaucrats, or others, in whatever combination, walk to villages to discuss social issues and priorities. The *concept is both a method and a philosophy*. It implies the willingness to listen and to be involed with others in examining issues. It means taking into accout the opinions, suggestions and feelings of others, a willingness to work with people, accepting the worth and experience of all people. Going to the people also symbolizes the act of reaching out, of trusting. There are many other terms from adult and social education that have powerful social meanings.

12. Lastly, a focus on adults in adult education does not exclude the benefits that may come to other age group members of society. In fact, *working through adults is one way to touch all members of a society*.

Adult educator have always recognized and valued the broad ramifications of learning. Individual lives are not without their social context. The more adults learn and the more they critically reflect on their experiences, the more they become involved in a process of constructive participation and change. One may assume also that this in turn will lead to people becoming more responsible as parents, as community members, as citizens of a nation. Nutrition programmes for women have ramifications for a family; women construction workers organizing for a child care programme enhances the health and safety of children; parents who are perceived as learners and as valuing education, can have an immense influence on children and other members of an extended family; men and women learning better means of food production is passed on to younger people; training responsible leaders can set an example to other members of ones community. Always, the point is that the benefits from learning goes beyond the content or the subject—matter which is being learned. People who continue to learn and change can act as role models for others, since their attitudes, values and feelings also influence others. Adult education attempts to create even expanding environments for learning.

Many more summary generalization could be cited but

the above will suffice in presenting an adult educator's perspective. At the same time, the above comments also illustrate the many areas of concerns shared by the social sciences in general. Realizing what the social sciences have in common increases the potential for more interaction and collaboration between and within the social sciences.

Adult education has come a long way from a part-time social intervention. Adult education has helped to increase the opportunities for people to learn and hence has touched a significant proportion of society. The desire to learn and the desire to educate increases the understanding that society has of itself. This awareness also increases collective action for dealing with social problems. A realization of this force, of this movement, continues to have wider and wider ramifications. In part this has come about because of the interchanging roles of "teacher" and "student" in society. Both are learners. Each has something to teach and to learn from the other.

One of the goals of adult education is to provide people, through knowledge and information, a greater number of choices. All this begins with a desire to know and to learn. Understanding the needs of adults as learners and responding with sensitivity and flexibility is one way for the social sciences to become more involved with society. Learning is the most personal of individual possessions. Learning and the activities of the social sciences occurs within a cultural context, which itself is learned.

Social change depends on changes within individuals. Society and the social sciences continue to seek new social frontiers. Working through and with adult education, as a social science, and focusing on adults as learners may be one way for the social sciences in India to extend their uniqueness, developing non-Western and a truly indigenous 'Indianized' body of knowledge. Studying and working with adults becomes a link that brings all the social sciences together. The soul of society are the individuals within it. All individuals are, by nature, learners. Such an apparentiy simple statement is immense in its complexity. True development must be human centered. "The role

of adult education lies in the promotion and effective functioning of . . . institutions and organizations"[91], which in turn are made up of individuals

"The three main functions of institutions of higher education in India have been recognized as teaching , research and extension".[92] Twenty-five years ago, this was almost an unheard statement. Indeed, the traditional role of universities have changed greatly over the years. Increasingly, the responsibilities and involvement of these institutions has taken on a greater social meaning. Today, there is a greater human context in science and technology and a greater application of social knowledge. Today, a university can hardly deny its third function of "extension", meaning the university extending itself in space (to other geographical locations), in time (extending the hours that its resources are made available), and through research and teaching by extending its wealth of knowledge through its students and faculty. Students and faculty convey knowledge but also learn from their extension and extending activities. The purpose of sharing knowledge is to enhance individual learning. To be involved in extension means to be involved in learning.

A fascinating phenomena now arises. Since adult learning is the essence of adult education, one may observe that the changing face of the universities in India is coming about (among other forces) through the practice of adult education. As a result, universities are becoming more unique within their Indian culture. At the same time, the principles and theory expressed in the literature of adult education as a social science, much of which comes from the West, is becoming more indigenous. Thus, over time, both the universities and the other social sciences, including adult education, are becoming more responsive, grounding themselves more deeply in the soil of India. This process becomes their uniqueness. Working with the masses (and not just the elite of a society) as education does, broadens the base of knowledge within the social sciences. That is :

> The new pattern of the (rural) university will be consolidated and developed on the lines of Mahatma Gandhi's revolutionary ideas on education so as to take up the challen-

ges of micro-planning at grassroot levels for the transformation of rural areas.[93]

One could add, the "transformation of society itself". In turn, by becoming involved in the process of adult education, the universities themselves are being transformed. Adult education, meaning planned learning for adults, is integral to this process.

J. P. Naik has pointed out that "the year 2000 is now the reference point for planning". Naik goes on to make other relevant points, e.g., "education is not independent of society" and "In any society, parents, students, the people as a whole, have to make the basic decisions in education".[94] Values, he says, are "the soul of education". All of these statements apply to the education of adults, within a social context. Out of ones culture grows the values that guide education. Adult education is based on the premise that people need to be involved. How does adult education and the other social sciences facilitate this participation? How can education be made more relevant? How does create one commitment to learning? The answers to these and other statements are clearly linked to one's vision of the future.

The role of adult education, the social sciences, universities and other social agencies, is to bring about the most human future possible. Many have struggled to conceptualize the new society towards which we strive, including Kamat when he says:

> . . .our new society of the future will be materially more and more bountiful, culturally far more richer and "spirtually" much more profound than the present Indian society. . . a society which will end man's alienation from himself, from his fellow man and nature. . . embracing the humanist values of mankind.[95]

And yet, one's vision of the future need to be balanced with both vision and reality, which is the point that Tagore made when writing "The Swadeshi Samaj":

> I cannot take reponsibility for the whole of India. I

> wish to win only one or two small villages. We have to enter into their minds to acquire strength to work in collaboration with them. That is not easy, it is very difficult and will require austere self-discipline. If I can free only one or two villages from the bonds of ignorance and weakness, there will be built, on a tiny scale, an ideal for the whole of India.[96]

Tomorrow, therefore, is a frame of mind, the fulfillment of which is built on what we know and what we and society wish to become. The future need not be a linear progression from the present. How do the social sciences work with others to alter the path of change? It is by working on a small scale, committing oneself to work with others, to change a few villages or a few urban neighbourhoods only, so that collectively a nation can be transformed. Surely this is the task to which the social sciences are committed.

Whatever paths individuals, communities or the nation have chosen to tred, each is indivisible from an act of learning and a process of education. "Our ancient scriptures define education as that which liberates", that is, which "provides the instruments for liberation from ignorance and oppression"[97] in all aspects of human life. Adult education touches everyone and therefore is integral to all possible futures. Adult education becomes the common denominator for change as well as the means for achieving human ideals.

It is interesting how this paper has evolved. Among other things, it began by exploring the actual or possible role of the social sciences in adult education. It concludes by pointing out the role of adult education : in changing the face of universities in India, in the fulfillment of human dreams, and in "Indianizing" the social sciences. Is adult education then the thread that brings the social sciences together, giving them further understanding of individual and social change, becoming the heart of a nation which strives to achieve its destiny? Such at least is the potential of adult education.

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A Note About the Author

It was in 1964 that James A. Draper first came to India, to join the faculty of University of Rajasthan, under the vice-chancellorship of Dr. Mohan S. Mehta. At that time, the University was beginning the first university extension programme in India. During the two years that he was with the University, he was involved in planning the First All India Conference on Adult Education and the First Conference on University Adult Education. He also taught the first graduate course of adult education in India and, with others, planned and taught the first diploma programme in adult education, which was offered by the University in 1966.

Over the years, he has advised a number of Universities on adult education in India, including the University of Madras where he wrote the draft statement for establishing a new department of adult and continuing education at that university. He has also taught and lectured at a number of universities in India. With Anil Bordia and J. Roby Kidd, he was a co-author of *Adult Education in India.*

From 1972-73, Dr. Draper was resident director in India of the Shastri Indo-Canadian Institute and during this time, had the opportunity of visiting more than 30 universities in India. Also during this year, he was a fellow of the Indian Council of Social Science Research, and was pursuing research on the role of universities in development in India. He has been on the editorial board of the *Journal of Critical Sociology* (University of Rajasthan) the *International Educator* (University of Kerala) and the McGill University (Canada) *Journal of Education.*

In 1987, he made his tenth visit to India. He has been the external examiner for Ph. D. thesis for six universities in India and continues to serve in this capacity on a regular basis. He has participated in a number of events in the evolution of adult education in India, and has written a number of articles on this topic. He was also a keynote speaker at the inauguration of the National Adult Education Programme (NAEP) ni Manipur in 1978. Recently he was elected to the first Governing Council o the Common-wealth Association for the Education and Training of Adults.

Since 1967, Dr. Draper has been a Professor of adult education at the Ontario Institute for Studies in Education (Part of the graduate studies programme, University of Toronto). He is also cross-appointed to the University of Toronto, Centre for South Asian Studies.